

A historical timeline of  
facts

# **Is Islam Under attack?**

Before it was Muslims,  
now the target is Islam

**Z.A.Jamil**

Cover picture: Clashes broke out inside the al-Aqsa compound CREDIT: PHOTO BY MOSTAFA ALKHAROUF/ANADOLU AGENCY/GETTY IMAGES

## ACKNOWLEDGMENT

*Praise be to Allah Who bestowed in the writer the potential, spirit, and initiative to undertake this study.*

**Dedicated to:**

**A man of courage, a man of boundless patience, a gentleman indeed – Ch. Sharif Ahmad, my father.**

The times have shifted and changed rapidly and the Muslim world is no exception. After World War I, the Middle East's predominantly Muslim countries gained something that resembled independence, only to then be broken up into smaller countries like Kuwait, Bahrain, and Oman by Western powers. This set the stage for the turmoil that was to follow with exploitation at the hands of the developed world. The hostility towards Muslim countries further intensified after the Cold War and then 9/11: in a shockingly short time, the World saw the destruction of Iraq, Syria, Afghanistan, and Yemen under the pretense of the new unseen enemy. This War on Terror was then tactfully converted into an all-out war on Islam that is being waged on many fronts, including ideological, economic, and

political. It is a timeless war with no end in sight. This book aims to characterize the nature of this war, using a timeline of historic events.

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# Preface

This book is a compilation of events timeline — the new and near past American and the West's policies towards Islam and the Muslims.

It reveals that a war is in progress against Islam.

Long references and quotes are not desirable. I have produced the original wordings, which were necessary as they have historical significance.

The intention is to convey them to the readers in their real sense and meanings. Evidence reproduced in such a manner is compelling, so that the reader may arrive at the truth on its

own. The purpose of the study is to find out if a strategic shift to attack the Islamic ideology was a planned policy.?

Who were the masterminds behind this crucial strategic shift.? How was such a plan carried out.?

It is not a book of history, and my purpose was not to write one either.

This book may be an eye-opener for the readers who wish to know the truth about the war on terror.

On the pretext of war on terrorism, the Islamic faith is under attack as never before.



The Muslims must bring forth a counter-narrative that Islam is not the root cause of terrorism. They have the right of defense.

Farida Sharif and Rashid Mughal in the U.K. gave valuable suggestions. They did the proofreading of the manuscript. I am thankful to them. My daughter Usba Jameel, wife Nusrat and my granddaughter Hamda thank you all for sparing me time.

Iftikhar Khokhar in Denmark for some helpful suggestions.

# Is Islam Under Attack?

## Introduction

The Ottoman Empire in WW1 was defeated at the hands of the British and their allied forces, the Muslims symbol of unity, the caliphate also abolished. With it, the Muslim downfall intensified and reached its lowest level.

In Palestine, which now came under British rule, the way paved for the establishment of a Jewish state of Israel.

In the Arabian Peninsula, to sow divisions, Arab Sheikdoms and Kingdoms were created. The pro-Western elite was selected to rule. They

were those who have been faithful to their Western masters. The Arab masses denied the essence of true freedom and democracy under such rule. The western champions of democracy were responsible for all such bad decisions.

The creation of Israel in 1948, gave rise to Arab nationalism.

Egypt, Syria, Iraq, and Lebanon, Arab

Nationalism became the center of nationalism.

Jamal Abdul Nasser became an iconic leader of this nationalist movement. He talked much about Arab liberation from foreign influence.

The Arabs defeat in the 1967 Arab-Israeli war led to the downfall of Arab nationalism. After the War of 1967, the U.S. and the Western

powers started to side with Israel. The Palestinian dispute taken to the United Nations remained unsolved. At the U.N., the major world powers kept this issue by purpose unresolved. Since then, the Palestinians are stateless.

The Arabs resorted to imposing an oil embargo in retaliation.

They also formed the Organization of Islamic Cooperation. The arson at Al-Aqsa Masjid in Jerusalem, the third most sacred place in Islam, was one of the reasons to create O.I.C.

The oil embargo failed to change the Pro-Israeli stance of Western powers. The organization of

Islamic Cooperation also was unable to exert any pressure on them.

Then came the Iranian revolution and the hostage crisis. The other significant event was the defeat of the Soviet Union at the hands of Afghan mujahedeen.

Various Islamic movements emerged in different Muslim countries. The West looked at them with apprehension. A new threat to Western culture and values. Islam got blamed as the power engine behind these revivals.

The end of the Cold War provided new opportunities to the United States and its allies. They mounted to redefine their already

aggravated role in world politics. The adoption of the "Bush Doctrine" gave license to the use of pre-emptive strikes. This use of force became a new world order. The U.S. has changed its strategic policies. These policies have changed the very concept of sovereign states. The U.S. and the West saw today's global situation as an opportunity to extend their hegemony. They want to further their influence in the world.

The former Secretary-General of the U.N., Kofi Annan, points in his Sept 2003 speech to the U.N. General Assembly. He said:

"The Council needs to consider how it will deal with the possibility that individual states may

use force pre-emptive against perceived threats."

This pre-emptive use of force is a new development.

We must think about the effects that such a strategy will have on individuals as well as states.

A surprising phenomenon that wants attention is: how a small group managed to influence the American Administration.

Is this not a new kind of terrorist threat to the world? We must give a serious thought. This event in history should not be left overlooked.

The composition of the Bush administration is a solid example of such a takeover.

Another critical issue is: are the sovereign governments, now functioning as proxies.? They are controlling their people as desired by their foreign masters.

It makes sense to explore whether a drastic shift is a reaction to terrorist attacks.? The 9-11 attack on America is a result of plans conceived, well in advance. If it is the result of a well-thought strategy, then one may ask: Who are the brains behind — the policies set by them sending America on a collision course with Muslim nations.



Ideologue Bernard Lewis was responsible for the shift in U.S. policies. U.S. policy towards Islam came from prominent individuals like Bernard Lewis. He is the father figure for the then-American policymakers.

Another is Samuel P. Huntington, who wrote "The Clash of Civilizations."

Then the ideologues like Irving Kristol. Who was the head of neoconservatives, all who fall under the same mindset?

Muslims have a history of prolonged struggle for freedom. The battle for their rights in Palestine, Kashmir, Chechnya, and Bosnia. On

top of that, they are oppressed by their rulers too.

The kings, the sheiks, the army dictators, and pseudo-democratic leaders, in Muslim countries, came into power by force. In sham democratic processes and kept their people suppressed. They are not permitting them to take part in any nation-building processes.

Does anything such as the will of the people exist in Muslim countries? In the majority of the Muslim countries, not.

The frustration among the Muslim masses gave rise to reactions. They began to think about

ways to win back their freedom, respect, and identity.

The defeat of the Soviet Union in Afghanistan. The Iranian revolution. And the resurgence of Islamic movements in different parts of the Muslim world. It provided a new sense of self-realization among Muslims. At the same time, Islam became known to the people of the world because of Muslim migration to the West.

Sights of Muslims practicing their religion are seen in Western cities. Muslims' presence was felt throughout Europe and the Americas. The negative propaganda about Islam also brought it into the limelight on a global level.

The resurgence of Islam made the U.S. and the European policymakers uneasy. The political thinkers worry about Islam.

The weak Islamic movements projected as a considerable threat. for which, then, the use of the most significant force justified.

A good example lies in the treatment of Iraq. A full-blown danger of Iraq having weapons of mass destruction propagated. It became a pretext to invade that country.

In countries where the Muslim dictators were in trouble, they used this situation. They feared public unrest. They were losing their hold on the state power. So, they took this opportunity

of Islamic terrorism to find new life to their rule. They exploited the situation to convince the U.S. and the Western powers. They said that militant Islam poses a grave danger for them. And so, for the U.S. and the West. They ask for help and support from the West to curb and crush insurgencies in their countries.

Islamic Salvation Front, which had won the vote in Algeria, was crushed by force. What the dictators in that country did, such action welcomed and endorsed by the U.S. and the West.

Hamas, which came to power in Palestine by democratic means, was never recognized.

However, their legitimate rule was brought down by conspiracies.

In Afghanistan, Taliban rule was never given recognition by the Western powers.

At the time, the U.S. policymakers who were neoconservatives came to power. They worked under President Bush as an organized group. They had assembled under the think tank "Project for New American Century."

Hardline thinkers dominated the New American Century. Included in them are persons like Paul Wolfowitz, William Kristol, and Richard Perle.

Their plans and policies were radical and extremist. They thought, implementation of their systems they need, a "new Pearl Harbor."

When 9-11 happened, whether planned or real.

The neoconservatives got the unique chance to put in place their plans. Most of the key figures who were working in the "Project for New American Century" took over key positions.

They were in the Bush administration. One may call it a soft, friendly takeover of the American administration of a superpower by a small, well-funded, and well-organized team. An amazing feat accomplished.

The War by the U.S. and its allies against Afghanistan started in October 2001. The

reason was that the Taliban refused to hand over Osama Bin Laden to the Americans. The Taliban did so in the absence of any proof of Osama bin Laden's involvement in 9-11 attacks shown to them. This War still goes on. Mounting civilian casualties has ruined this country to its core.

Iraq started in 2003 on a false presumption of Iraq having weapons of mass destruction.

According to the Lancet survey, which is one of the scientific medical journals, 601,027 Iraqis died in this War.

Many assassinations of prominent persons took place. In other countries, such activities are in



contradiction to international laws. The neoconservative believed that they are now the authority to create new realities.

A well thought and planned attack against Islam and the Muslims enforced. A war of ideas and ideology launched. New terms and vocabulary were invented. Words such as moderate Muslims, liberal Muslims, radical Islamism, political Islam, fascists Islamists, and Islamist terrorists were created to use in the propaganda war.

Fake copies of the Holy Quran are printed and distributed. Liberal Muslim scholars created and supported. They get promoted on the mass media. Those Muslims who deny Hadith and

Prophet's (PBUH) traditions were encouraged.

The strategists made efforts to coin something like "liberal Islam." Holy Quran and Prophet Muhammad's teachings were quoted out of context and criticized.

Islam, Muslims, and their religion and teachings were insulted and disrespected. It got done in a way unprecedented in the past. Those who denied Hadith and Prophet's (PBUH) traditions were encouraged. Efforts to coin something like "liberal Islam."

Rather than addressing grievances of injustice to the people in the Muslim world, the U.S. and the West decided to take a different but challenging course. This course is of denial and

deception to the problems of the people of that part of the world. The question is, can the benefits of democracy have denied to the people in Muslim countries.? In these countries, where the U.S. holds vital interests such as Saudi Arabia, U.A.E Kuwait, Jordan, Egypt, Pakistan.

Can a war of ideology base on lies be won? Is Islam not like Communist totalitarianism? Islam is not restricted to a single geographical location. It has a following huge spread well over all continents.

It is evident by the recent events that the present struggle is religious. Somewhere it is open and somewhere behind the curtain. The

U.S. policymakers were formulating new strategies after the end of the Cold War. The foremost task before them was to find a new enemy. They singled out Islam and its teachings as their enemy.

To weaken the force of Islam, they needed to plan how to make the Muslims fight among themselves. They preyed on Historical differences between Sunni and Shia Muslims and added fuel to the fire to increase these differences.

They pitched Iraq's Saddam against Iran and Saudi Arabia and U.A.E. against Bashar Al-Assad in Syria. The same is happening in Yemen.

Country after country was destroyed in a sectarian civil war.

They encouraged the further division of the Muslims into Islamists and moderates. They created rifts where possible on an ethnic basis too.

After a quarter-century, they discover the thoughts of Syed Qutab and are political, and that of Maulana Maududi radical. They said that both of them are seeking world dominance. To counter this threat, they coined new terms and words, like Islamism, extremist Islamism, or radical Islam. The world informed that this Radical Islam is such a grave threat that it is necessary to wage a long war against it.

The latest factor in the struggle between the West and Islam is the use of social media. The flow of information in real-time is an essential factor. This flow of information provides people with enough knowledge. They can analyze and check the facts using rationale and their conscience.

One side is a powerful administration. They are resourceful, well organized, and equipped with ultimate lethal weapons. However, they are standing on weak moral and ethical grounds.

One side is people who want to exercise their rights to choose, and the freedom to live the lives of their choice.

A heart won by love, and a thousand bombs cannot shatter the will of a single person.

This book attempts to show how strategic policy changes targeting the Muslims formulated and carried out by the U.S. and the West.

It is an attempt to know the views about Islam of Western scholars and thinkers. These are the people who helped shape the present attitude towards Muslims.

This study is also a wake-up call for Muslims. The Muslims are in disarray, also because of their follies. They are, who fell victim to the poisonous plans of their foes and friends.

Humanity's survival is in seeking justice, truth, and knowledge for all the people of the world.

Man's very existence will be at stake. They need to know who are the actual terrorists. They need to stand up to confront the conspiracies of a unique breed of "SUPER-TERRORISTS." Super-terrorists are far more dangerous. More dangerous than those who carry arms as a means to achieve their purpose. The "Super terrorists" are influential groups and lobbies. They have their own strategic and vested interests.

They use democratic means to come into power, though they are not democrats at heart.



They have nationalist, racist, and fascist tendencies and follow the pulse of populism.

They plan to capture the popular support of the majority of their country's population. The manifestation of these trends is seen in many countries throughout the world. In the U.S., we saw the populist trend in the form of Donald Trump winning the general elections. Recently India saw, Hindu extremists Rashtriya Swayamsevak Sangh come into power. They used the guise of the Bhartiya Janata Party, grabbing state power. This very organized RSS adores Adolf Hitler. They turned the world's largest democracy into a Hindu nationalist state. India is no more a secular democratic

state, in India, there is a new order, now India is a Hindu majoritarian state.

Liberal ideology dominated the West, and the rest of the world is now on the decline and failing. The question is, what will replace it?

The danger to world peace is from nationalism racism and fascist extremism. Racism, fascism, and nationalism is populist trend. The ideological fanatics of populism will bring wars to the world, not Islam.

The world must be made aware of such "super-terrorists" who are grabbing state power through democratic means and using populism to achieve their fascist agendas.

# Chapter one

## **Moves against Muslims. (World War 1 onward)**

This study is a story of defeats and failures of Muslims, but let me begin it with the victory of Ottoman forces against the British army in the battle of Kut al Amara.

It's been a century since the last victory of the Ottoman Empire in the First World War. On 29 April 1916, Ottoman troops defeated the British army in the city of Kut al Amara in Iraq and captured 13,309 British soldiers, including six

generals and 476 officers. The triumph of the Ottoman army in Kut came only a few months after its great victory in the Dardanelles in northwestern Turkey.<sup>1</sup>

The Siege of Kut Al Amara, which began on 7 December 1915 and went to 29 April 1916, is also known as the First Battle of Kut. The Ottoman army besieged 8,000 British-Indian troops in the town of Kut, 160 kilometers south of Baghdad. Following the surrender of the garrison on 29 April 1916, the survivors of the siege marched to imprisonment at Aleppo, during which many of them died.

In his book, *My Campaign in Mesopotamia*, published in 1920, British General Charles Vere

Ferrers Townshend chronicles what happened during the 17 months. From the British troops' landing on the Gulf of Basra until their surrender to Khalil Pasha.<sup>1</sup>

*"We left Karachi at midnight on April 18-19, 1915... It took us five days to reach Basra. We arrived at al Faw early in the morning on April 23rd, and by noon we reached Basra, 95-125 km to where Shatt al Arab flows into the sea. The weather in Basra was scorching."*

More than one million soldiers from India fought in the British empire army ranks during the First World War. Some of them were combat troops, and some were support units. Throughout the war, 74,000 of these soldiers died, and 67,000 of them

were injured. The 6th Indian Division of the British army consisted of Hindus, Sikhs, Bengalis, Gurkhas, and Muslim Pashtuns. Townshend tells how Muslim troops did not want to fight against Turks during the Battle of Kurna, which was the first battle he commanded against the Ottomans:

*"Three Pashtun squadrons from one of the Indian regiments have lost their love and trust [in the British army]. Rumors have it that they opened fire on their fellow soldiers during the Battle of Subhan and openly refused to fight against Muslim Turks. I suggested that a small labor battalion could make out of these three squadrons."*

Major General Townshend further writes that other Muslim soldiers among Indian troops continued to behave similarly in subsequent battles:

*"The combined platoon of the A-wing was withdrawn and moved to the other side of the shore via the bridge. I heard that a havildar and a couple of soldiers from the 20th Punjabi Regiment, who were serving as part of that platoon, fled to the direction of Turkish troops. It was bad news for the British troops, as it meant that the enemy would find out the maneuver of our main forces."*

Nur Uddin Bey and Khalil Pasha sent three letters in total to General Townshend asking him to surrender. The British general refused each time. Townshend's men feel weak due to hunger and

diseases. He lost his hope; the British commander made various offers to Khalil Pasha so as not to be taken, prisoner. He asked to be allowed to walk free in return for not fighting against the Ottoman army, suggested to hand over all his weapons, and offered to give Khalil Pasha a check of one million pounds. Khalil Pasha's response was that after so much fighting. It has become a necessity to take British soldiers' captives and British weapons would be of no use to them. He also refused Townshend's one-million-pound bribe offer saying he considered it as "a joke". The British came with a second offer after their first one had been rejected. One of those who brought the letter of offer to Khalil Pasha was Thomas Edward



Lawrence. He is famously known as Lawrence of Arabia. - The famous British spy who provoked the Arabs to revolt against the Ottoman Empire. Having noticed that their bribe offers annoyed Khalil Pasha, the British were trying to correct their mistake. According to the new offer, two million pounds were going to be paid to the Ottoman Empire while the other demands remained the same.



*British General Charles Townshend, Turkish regional governor Kut, and unidentified officers after the siege of Kut. Photo courtesy Wikipedia.*

## **The Battle of Mecca 1916.**

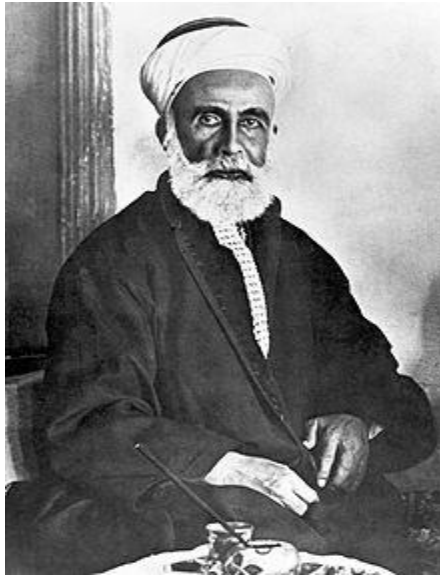
It was a conspired revolt against the Ottoman rule by Sharif Hussain of Mecca who belong to Banu Hashim and was the custodian of Haram

Al-Sharif. The battle begins in June 1916. It was on 10th June 1916 that Sharif Hussain of Mecca revolted against the Ottomans, the foreign powers were behind this revolt, especially the British.

In early June the Governor of Mecca, Ghalib Pasha left for Taif, a cooler city in summer. The Ottoman troops left behind in Mecca were only one thousand. On the 10th of June with a shot fired from the palace of Sharif of Mecca, signaled the beginning of the attack on the barracks, where Ottoman troops were yet asleep in the early hours of that morning. Five thousand armed men of Sharif of Mecca attacked these barracks. The Ottoman troops

were also stationed near the Hill overlooking Al-Haram Al-Sharif. Hussain's forces took the corner near Al-Safa on the second day. They also captured the Deputy Governor, who advised his troops to surrender, but they refused.

Then the British sent two big guns from Sudan and trained Egyptian gunners to operate them. The walls of the fort were breached only then Sharif Hussain's forces took over the fort and the Ottoman troops surrendered.



*Sharif Hussein in Dec 1916.*

**Translation of a letter from Sharif Hussein of Mecca to Sir Henry McMahon, His Majesty's High Commissioner at Cairo, July 14, 1915:**

*Whereas the whole of the Arab nation without any exception have decided in these last years to accomplish their freedom, and grasp the reins of their administration both in theory and*

*practice; and whereas they have found and felt that it is in the interest of the Government of Great Britain to support them and aid them in the attainment of their firm and lawful intentions (which are based upon the maintenance of the honor and dignity of their life) without any ulterior motives whatsoever unconnected with this object;*

*And whereas it is to their (the Arabs') interest also to prefer the assistance of the Government of Great Britain in consideration of their geographic position and economic interests, and also of the attitude of the above-mentioned Government, which is known to both nations and therefore need not be emphasized;*

*For these reasons the Arab nation sees fit to limit themselves, as time is short, to ask the Government of Great Britain, if it should think fit, for the approval, through her deputy or representative, of the following fundamental propositions, leaving out all things considered secondary in comparison with these, so that it may prepare all means necessary for attaining this noble purpose, until it finds occasion for making the actual negotiations:-*

*Firstly.- England will acknowledge the independence of the Arab countries, bounded on the north by Mersina and Adana up to the 37th degree of latitude, on which degree fall Birijik, Urfa, Mardin, Midiat, Jezirat (Ibn 'Umar), Amadia,*

*up to the border of Persia; on the east by the borders of Persia up to the Gulf of Basra; on the south by the Indian Ocean, with the exception of the position of Aden to remain as it is; on the West by the Red Sea, the Mediterranean Sea up to Mersina. England to approve the proclamation of an Arab caliphate of Islam.*

*Secondly. - The Arab Government of the Sharif will acknowledge that England shall have the preference in all economic enterprises in the Arab countries whenever conditions of enterprises are otherwise equal.*

*Thirdly. - For the security of this Arab independence and the certainty of such preference of economic enterprises, both high contracting*



*parties will offer mutual assistance, to the best ability of their military and naval forces, to face any foreign power which may attack either party. Peace is not to be decided without the agreement of both parties.*

*Fourthly. - If one of the parties enters into an aggressive conflict, the other party will assume a neutral attitude, and in case of such party wishing the other to join forces, both to meet and discuss the conditions.*

*Fifthly. - England will acknowledge the abolition of foreign privileges in the Arab countries and will assist the Government of the Sharif in an International Convention for confirming such abolition.*

*Sixthly. - Articles 3 and 4 of this treaty will remain in vigor for fifteen years, and, if either wishes it to be renewed, one year's notice before the lapse of the treaty is to be given.*

Consequently, and as the whole of the Arab nation have (praise be to God) agreed and united for the attainment, at all costs and finally, of this noble object, they beg the Government of Great Britain to answer them positively or negatively in thirty days after receiving this intimation; and if this period should lapse before they receive an answer, they reserve to themselves complete freedom of action. Moreover, we (the Sharif family) will consider ourselves free in word and

deed from the bonds of our previous declaration  
which we made through Ali Effendi.

## **The battle of Medina-1916**

After taking Mecca the next expedition for Sharif Hussain was to capture Madinah. At that time Madinah was defended by a bold and brave Ottoman general Fakhar Uddin Pasha. His bravery and patriotism were so legendary that the British called him the “Lion of the desert”. Fakhar Uddin Pasha was the commander of the Ottoman army and Governor of Madinah from 1916 to 1919.

When Hussain bin Ali, Sharif of Mecca revolted in Mecca, Fakhar Uddin Pasha was ordered to move towards Madinah, to defend it, which was on 23rd May 1916.

Fakhar Uddin Pasha was surrounded by three sons of Sharif of Mecca, commanding three separate sections of armed personnel, they were aided by the British. T.E Lawrence, the famous Lawrence of Arabia planned terrorist bombings of the Hijaz Railway tracks. 130 such major attacks took place in 1917 and many hundred in 1918, while more than 300 bombs exploded on 30th April 1918. This was the worst terrorism in which the British were involved at that time.

The Ottoman Empire was defeated in World War I, Armistice of Mudros was signed on 30th Oct 1919.

Ottoman Ministry of war sent a message to General Fakhri Pasha to lay arms but he refuses. The then Sultan Mehmed VI dismissed him from his post. He kept fighting in Medina until 72 days after the end of the war. According to eye-witness memoirs of Turkish author Feridun Kandemir, who was a Red Crescent volunteer of that time in Medina, one Friday in the spring of 1918, after prayers in Masjid al-Nabawi (also known as the Prophet's Mosque), Pasha addressed the troops:

*"Soldiers! I appeal to you in the name of the Prophet, my witness. I command you to defend him and his city to the last cartridge and the last breath, irrespective of the strength of the enemy.*

*May Allah help us, and may the prayers of Muhammad be with us."*

*"Officers of the heroic Turkish army! O little Muhammad's, come forward and promise me, before our Lord and the Prophet, to honor your faith with the supreme sacrifice of your lives."*

Fakhreddin Pasha had said that he had a vision in a dream that the Prophet Muhammad had ordered him not to submit. In August 1918, he received a call to surrender from Sharif Hussein of Mecca. Fakhreddin Pasha replied to him in these words:

*"Fakhruddin, General, Defender of the Most sacred City of Medina. Servant of the Prophet.*

*"In the name of Allah, the Omnipotent. To him who broke the power of Islam, caused bloodshed among Muslims, jeopardized the caliphate of the Commander of the Faithful, and exposed it to the domination of the British.*

*"On Thursday night the fourteenth of Dhu'l-Hijja, I was walking, tired and worn out, thinking of the protection and defense of Medina, when I found myself among unknown men working in a small square. Then I saw standing before me a man with a sublime countenance. He was the Prophet; may Allah's blessings be upon him! His left arm rested on his hip under his robe, and he protectively said to me, 'Follow me.' I followed him two or three paces and woke up. I*



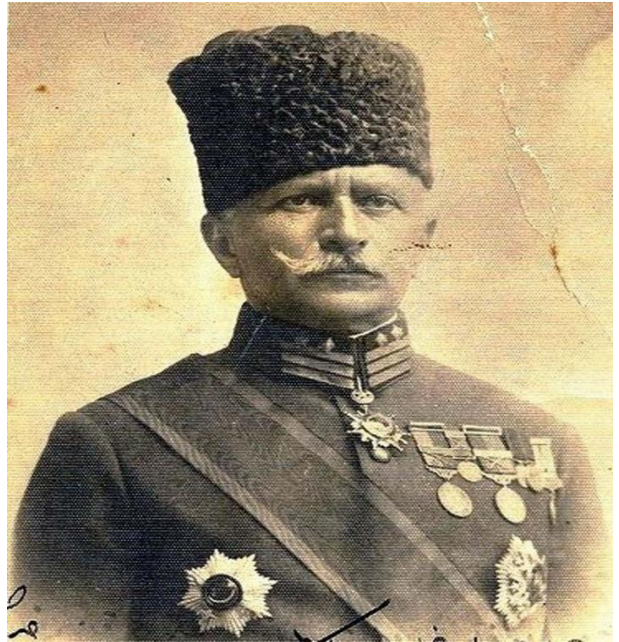
*immediately proceeded to his sacred mosque and prostrated myself in prayer and thanks [near his tomb].*

*"I am now under the protection of the Prophet, my Supreme Commander. I am busying myself with strengthening the defenses, building roads and squares in Medina. Trouble me not with useless offers."*

In the end, Medina was besieged by three sons of Sharif of Mecca, Ali, Abdullah, and Faisal thirty thousand troops surrounded by three thousand Ottoman troops. They were supported by the British and French army officers as advisers.

Inside the city the situation was turning worst,  
Fakhreddin laid down his arms at last and  
surrendered on 9<sup>th</sup> January 1919.

*Fakhri Pasha  
courtesy ottoman  
imperial archives*





*Three sons of Sharif of Mecca: Left to right Faisal Abdullah and Ali at the back*

## **Battle of Jerusalem-1917**

The third great city to fall in those days of World War I was Jerusalem. Which had remained in Muslim hands for more than five hundred years?

On 8th December 1917, it was raining all day, the Ottoman Empire was no more in a position to defend Jerusalem. Only days before the Ottoman army has lost two crucial battles. The battle took place near the Judean Hills and the other one near the town of Al-Khalil. Defeats in these battles have weakened the defense of Jerusalem. On the 9th of December 1917 Old city was surrendered and on the 11th of

December General Allenby entered the city through the Jaffa gate. In these battles, the British were supported by armies from Australia, New Zealand India, and the Egyptian Expeditionary Force. British forces had 18000 war casualties while the Turkish losses were 25000 men.



*Photograph of General Allenby as he enters Jerusalem. The photograph was taken on December 11, 1917. He is pictured at the Jaffa Gate. Allenby's success was due in large part to the efforts of T.E. Lawrence, AKA Lawrence of Arabia.*

Here is the text of surrender:

*"Due to the severity of the siege of the city and the suffering that this peaceful country has endured*

*from your heavy guns; and for fear that these deadly bombs will hit the holy places, we are forced to hand over to you the city through Hussein al-Husseini, the mayor of Jerusalem, hoping that you will protect Jerusalem the way we have protected it for more than five hundred years." The decree was signed by Izzat, the Mutasarrif of Jerusalem.<sup>5</sup>*

Watching from the back of a nearby group of British staff officers was a small, strangely disheveled young major. T.E Lawrence had appeared at Allenby's HQ only days before the city's capture and had been invited to take part in the formal entry. He followed and understood all the subtleties and nuances of what Allenby

did and said. He saw in the crowds the full meaning of what was happening. Years later Lawrence admitted that *"for me, it was the supreme moment of the war"*. \*Nigel Steel is IWM's principal historian for the First World War centenary.

One of the British strategies was to turn the Ottoman Empire's Arab subjects against them. They found a ready and willing helper in the Hejaz, the Western region of the Arabian Peninsula. Sharif Hussein bin Ali, the Amir (governor) of Makkah entered into an agreement with the British government to revolt against the Ottomans. His reasons for allying with the foreign British against other Muslims



remain uncertain. Possible reasons for his revolt were: disapproval of the Turkish nationalist objectives of the Three Pashas, a personal feud with the Ottoman government, or simply a desire for his kingdom.

Whatever his reasons were, Sharif Hussein decided to revolt against the Ottoman government in alliance with the British. In return, the British promised to provide money and weapons to the rebels to help them fight the much more organized Ottoman army. Also, the British promised him that after the war, he would be given his Arab kingdom that would cover the entire Arabian Peninsula, including Syria and Iraq. The letters in which the two sides

negotiated and discussed revolt were known as the McMahon-Hussein Correspondence, as Sharif Hussein was communicating with the British High Commissioner in Egypt, Sir Henry McMahon.<sup>10</sup>

## **The creation of the state of Israel:**

As World War I progressed through 1917 and 1918, the Arab rebels managed to capture major cities from the Ottomans. The British advanced into Palestine and Iraq, capturing Jerusalem and Baghdad, while the Arabs aided them by capturing Amman and Aqaba. It is important to note that the Arab Revolt did not have the backing of a large majority of the Arab population.<sup>10</sup>

According to what would become known as the Sykes-Picot Agreement, the British and French agreed to divide up the Arab world between them.

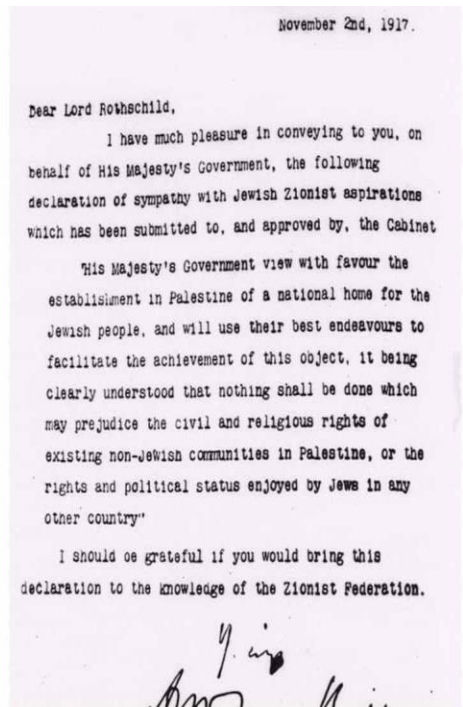
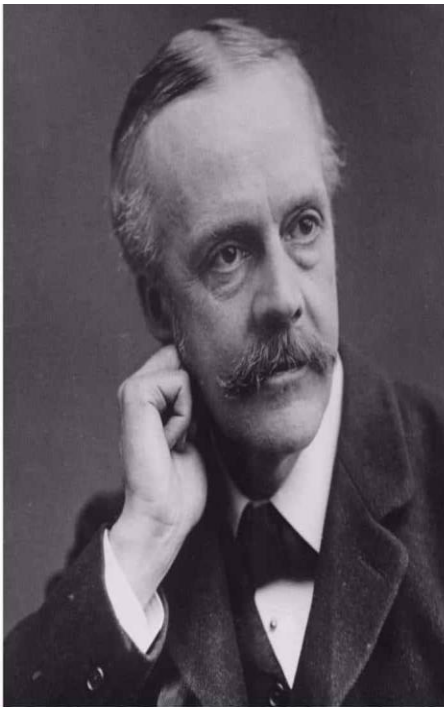
The British were to take control of what is now Iraq, Kuwait, and Jordan. The French were given modern Syria, Lebanon, and southern Turkey. The status of Palestine was to be determined later, with Zionist ambitions to be taken into account. The zones of control that the British and French were given allowed for some amount of Arab self-rule in some areas, albeit with European control over such Arab kingdoms. In other areas, the British and French were promised total control.

Although it was meant to be a secret agreement for the post-WWI Middle East, the agreement became known publicly in 1917 when the Russian Bolshevik government exposed it. The Sykes-Picot Agreement directly contradicted the promises the British made to Sharif Hussein and caused a considerable amount of tension between the British and Arabs. However, this would not be the last of the conflicting agreements the British would make.

### **The Balfour Declaration:**

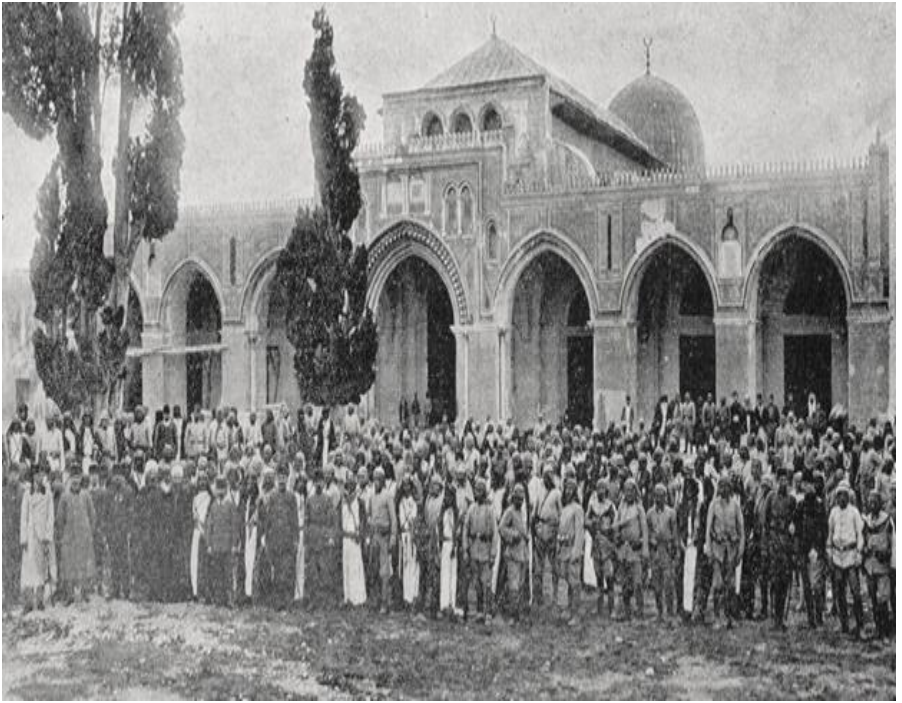
Another group that wanted a say in the political landscape of the Middle East was the Zionists. Zionism is a political movement that calls for the establishment of a Jewish state in the Holy Land

of Palestine. It began in the 1800s as a movement that sought to find a homeland away from Europe for Jews (most of which lived in Germany, Poland, and Russia).



*Arthur Balfour and the original Balfour Declaration*

Eventually, the Zionists decided to pressure the British government during WWI into allowing them to settle in Palestine after the war was over. Within the British government, many were sympathetic to this political movement. One of those was Arthur Balfour, the Foreign Secretary for Britain. On November 2nd, 1917, he sent a letter to Baron Rothschild, a leader in the Zionist community. The letter declared the British government's official support for the Zionist movement's goals to establish a Jewish state in Palestine: <sup>10</sup>



*The Last Muslim Army to Defend Masjid Al-Aqsa*

## **The Israeli state and its war crimes against Palestinians:**

The state of Israel was built on terrorism while its origin is said to be Jewish. In the Encyclopedia of Terrorism, the author professor



Harvey W. Kushner tells us about the origin of terrorism;

*“Terrorism as a practice is thought to have begun in first-century Judea, where Jewish men would use a short dagger (sicca) to slit the throats of occupying Romans and their collaborators in full view of the public. Sicarii, as these dagger-men were called, were among the group known as Zealots, who opposed the Roman occupation. Hidden in crowds, the Zealots would also attack wealthy Jews and kidnap their servants for ransom.”*

The creation of Israel is based on terrorist activities planned and carried out against the poor Palestinian villagers; this policy is still

carried out. In 1923, Ze'ev Jabotinsky, a Russian-born journalist, soldier, and early leader of right-wing Zionism, published an article entitled "The Iron Wall." The heart of his argument was this: *"We cannot promise anything to the Arabs of the Land of Israel or the Arab countries...A voluntary agreement is unattainable. We must either suspend our settlement efforts or continue them without paying attention to the mood of the natives. Settlement can [only develop] behind an iron wall which they will be powerless to break down."*<sup>33</sup>

As Avi Shalom and many other Israeli historians have demonstrated, the iron wall strategy has

been at the core of Zionist/Israeli policies towards the Arab world ever since Jabotinsky's enormously influential essay was published. Jabotinsky did not elaborate on what military strategies the Zionists should adopt to create the iron wall, but his history as well as that of the Zionist movement in the pre-state era and of Israel since 1948 makes it obvious that attacks on the Arab civilian population — that is, terrorism — are a central component. As is now widely acknowledged, in the pre-state period — like the Palestinian pre-state period today — the Irgun and Stern Gang terrorist groups (led, respectively, by future Israeli Prime Ministers Menachem Begin and Yitzhak

Shamir) frequently employed terrorism against Palestinian civilians, including bombs in markets and theaters, firing on buses and the like. A1

(Jerusalem) – Fifty years after Israel occupied the West Bank and Gaza Strip; it controls these areas through repression, institutionalized discrimination, and systematic abuses of the Palestinian population's rights. Human Rights Watch; writes Noam Chomsky in "Pirate and Emperors old and new" <sup>14</sup>

The record of Israeli terrorism goes back to the origins of the state - indeed, long before - including the massacre of 250 civilians and brutal expulsion of 70,000 others from Lydda

and Ramle in July 1948; the massacre of hundreds of others at the undefended village of Doueimah near Hebron in October 1948 in another of the numerous "land-clearing operations" conducted while the international propaganda apparatus was proclaiming, as it still does, that the Arabs were fleeing at the call of their leaders; the murder of several hundred Palestinians by the IDF after the conquest of the Gaza strip in 1956; the slaughters in Qibya, Kafr Kassem, and a string of other assassinated villages; the expulsion of thousands of Bedouins from the demilitarized zones shortly after the 1948 war and thousands more from northeastern Sinai in the early 1970s, their

villages destroyed, to open the region for Jewish settlement; and on, and on. The victims, by definition, are "Palestine Liberation Organization (PLO) partisans," hence terrorists. Thus, the respected editor of Haaretz, Gershom Schocken, can write that Ariel Sharon "made a name for himself from the early 1950s as a ruthless fighter against the PLO partisans," referring to the slaughter of civilians he conducted at Al-Bureij and Qibya in 1953 (long before the PLO existed). And the victims in Lebanon and elsewhere are also "terrorists," as must be the case, or they could not have been killed by a state that is so devoted to "purity of

arms" and is held to a "higher law" by the "pro-Arab" American press.

Four Iranian nuclear scientists—Masoud Ali Mohammadi, Majid Shahriari, Darioush Rezaeinejad, and Mostafa Ahmadi Roshan—were assassinated between 2010 and 2012.

Another scientist, Fereydoun Abbasi, was wounded in an attempted murder. Two of the killings were carried out with magnetic bombs attached to the targets' cars; Darioush Rezaeinejad was shot dead, and Masoud Ali Mohammadi was killed in a motorcycle-bomb explosion. U.S. officials confirm that MEK was financed, trained, and armed by Israel in killing Iranian nuclear scientists.

The Bid Kaneh explosion was a large explosion that occurred at 13:30 local time on 12 November 2011 at the Shahid Modarres missile base. According to *Time* magazine, an unnamed Western official implied that the explosion was a deliberate act. Israeli Defense Minister Ehud Barak spoke about the explosion, "*May there be more like it.*" Major General Hassan Tehrani Moghaddam was killed in the explosion. A year earlier on 12 October 2010, at about 11 hours local time, an explosion occurred at the Khurram Imam Ali garrison. The Daily Telegraph wrote in an article that Israeli media claimed the explosion was sabotage instigated by Israel.



According to a 2012 report in *Foreign Policy*, Mossad agents disguised as Central Intelligence Agency (CIA) officers recruited members of Jundullah—"a Pakistan-based Sunni terrorist organization... responsible for assassinating Iranian government officials and killing Iranian women and children"—to carry out "false flag" operations against Iran, straining Israel's relations with the United States.<sup>12a</sup>

All such state terrorist policies are carried out by the state of Israel which is intentionally oversighted by its allies in the West. While the reactionary activities by the Palestinians are then labeled as terrorism and highlighted. The

truth is that there is a long history of Israeli state terrorist activities against the Palestinians. These people are living a worthless life under occupation.



*The new Israeli settlements on the land forcefully acquired from the Palestinians.*

## **World War I after-effects on Arab and Muslim thoughts.**

Two types of main streams emerged in the Arab Middle East

1. Pro-Western Arab rulers who were planted through conspiracies by the West.
2. Nationalist Arab rulers, who were opposed to the West. They were finally destroyed in the latest developments in the Middle East.

No war had as big an impact on the modern Middle East as the First World War, which lasted from 1914-to 1918. The war signaled the end of the Ottoman Empire, a major world power since

the fifteenth century, and the final victory of Western European imperialism. In the aftermath of the war, almost the entire Muslim world was occupied by foreign forces, something that had never happened before, not during the crusades, the Mongol invasion, or the Spanish Reconquista. At its core, the Ottoman Empire was a multi-ethnic state. The ruling family was Turkish, but the population was made up of Turks, Kurds, Greeks, Armenians, Bosnians, Serbians, Persians, Arabs, and the rest. Interestingly, for the most part, this multi-ethnic empire did not suffer from its diversity. In the 1800s, however, a wave of European nationalism began to hit the Ottoman realm. In 1832, the Greeks (with strong British

support) managed to gain independence from the Ottomans. The Serbs attempted to follow, supported by Russian arms and money.

Nationalistic feelings also spread to the Turks themselves. Many young Turkish students who went to study in European cities such as Paris and London in the 1800s adopted European ideas of nationalism, these ideas conflicted with the multi-ethnic nature of the Ottoman Empire.

Meanwhile, the empire's Arab regions were not immune from nationalism either. Major Arab cities such as Damascus, Beirut, and Cairo became hubs of Western thought, where the concept of Arab nationalism began to take form. It was especially aided by American missionaries, who were unable

to convert local Muslims to Protestantism, but succeeded in establishing numerous educational institutes that imbued a sense of nationalistic identity among Arab students.

The European powers, however, believed it was only a matter of time before ethnic tensions would erupt into fully-fledged independence movements. British figured they could use what they believed to be popular Arab sentiment for independence to their advantage. They believed that supporting a popular Arab uprising against the Ottomans would significantly help their war efforts in the Middle East. Disappointing the British, Sharif Hussein did not seem to be interested in Arab nationalism at all. His only motivation seems to have been to

create a kingdom that he would personally become the ruler. Personal greed for power was one reason in many. <sup>6</sup>

## **Nationalism and Islam**

In Europe, the concept of nationalism took the form of people being led by ethnically similar people. The large multinational empires of the past, such as the Holy Roman Empire or the Spanish empire were seen as inherently weak because of the numerous nationalities and languages within the empire. Ethnic/linguistic groups began to revolt. The goal of many of these groups was to be led by someone who has the same ethnicity and language as them. Thus, for example, the Dutch of Holland rejected Spanish rule, as did the Italians in Sicily. Revolutions broke out across the European continent, based on the idea of establishing nation-states: countries that



only have one nationality within them, and are ruled by someone of that nationality.

This rising tide of nationalism made its way into the Ottoman Empire as well. Although the millet system gave people their rights and allowed them to rule themselves, European nationalism dictated that the ethnic minorities of the Ottoman Empire should not have a Turkish sultan. Nationalism meant that they had to break free of the Ottoman Empire and be led by their people.<sup>11</sup>

Perhaps the most bewildering form of nationalism during the decline of the Ottoman Empire was the nationalistic ideas of the Turks and Arabs. Since 1517, the Turks and Arabs had been intimately linked within the Ottoman Empire. Their cultures

and histories mixed, explaining the huge amount of loan words from each other in both languages today. Both had a very large role within the Ottoman Empire and should have had every reason to see it succeed. However, the rising tide of European nationalism affected them as well.<sup>11</sup>

As a reaction to the rise of Turkish nationalism, some Arab thinkers and political leaders began to formulate ideas of Arab nationalism. They looked back at the Abbasid and Umayyad days when Arabs were the leaders of the Muslim empire and hoped to create something similar. In their view, the Ottoman Turks had hampered the progress of the Arab world and held them back.<sup>11</sup>

World War One did not go with the Ottomans.

Invaded by European powers and revolted against by the Arabs, the Ottoman Empire essentially ceased to exist by the time the war ended in 1918.

An ultra-nationalist Turkish leader, Mustafa Kemal Ataturk, took power in what was now known as Turkey and declared it a purely Turkish state.<sup>11</sup>

In the early 1950s, a series of military coups brought young Arab nationalist officers to power in many Arab countries, including Egypt, Syria, Iraq, Yemen, and Algeria. It was during this period that Arab nationalism, expressed in exclusive, radical, and even socialist discourse, became the official ideology of the Arab states.

But the military background of the ruling forces, their fragile base of legitimacy, and the sweeping programs of modernization and centralization they pursued turned the Arab nationalist entity into an authoritarian state.

One of the major results of this development was the eruption of a series of confrontations between the Arab nationalist regimes and the Islamic political forces, in which questions of power, identity, and legitimacy were intertwined.<sup>7</sup>

Because of the conflict between Nasser's government and the Muslim Brotherhood in the 1950s and the 1960s, the distance increased between Arab nationalists and Islamists. However, a 1980 study showed that the vast majority of

people did not see a contradiction between Arab nationalism and Islam. The study was conducted by Sa'ad Eddin Ibrahim from the center for Arab Unity Studies. Respondents were from several Arab states (Egypt, Jordan, Lebanon, Morocco, Palestine, Sudan, and Tunisia). About 88 percent agreed that a relationship existed between Arab nationalism and Islam.<sup>8</sup>

## **Alternative Views:**

Baylor University History Professor Philip Jenkins makes a provocative argument, namely that the radical Islam that we are familiar with today is yet another of the innumerable consequences of the First World War:

*"Crucially, in 1924, the new Turkey abolished the office of the caliphate, which at that point dated back almost 1,300 years. That marked a trauma that the Islamic world is still fighting to come to terms with.*

*Later Muslim movements sought various ways of living in such a puzzling and barren world, and the solutions they found were very diverse: neo-*

*orthodoxy and neo-fundamentalism, liberal modernization and nationalism, charismatic leadership, and millenarianism. All modern Islamist movements stem from these debates, and following intense activism, Egypt's Muslim Brotherhood was formed in 1928"*

One of the founders of modern Islamism was Maulana Maududi, who offered a comprehensive vision of a fundamentalist Islam that could confront the modern world. Although Maududi was born in 1903, he was already involved in journalism and political activism before the end of the Great War, and by the start of the 1920s, he was participating in the fierce controversies then dividing Muslim thinkers in

the age of the Khilafat. In 1941, he founded the Jamaat-e-Islami, the ancestor of all the main Islamist movements in Pakistan and South Asia, including the most notorious terrorist groups. For Muslims, the Great War changed everything. Modern political leaders look nervously at the power of radical Islam and especially those variants of strict fundamentalism that dream of returning to a pristine Islamic order, with states founded on a strict interpretation of Islamic law, sharia. Terms such as jihad provoke nightmares in Western political discourse. All these concepts were well known a century ago, but it was the crisis during and immediately



following the war that brought them into the modern world.

What we think of today as modern Islam – assertive, self-confident, and aggressively sectarian – is the product of the worldwide tumult associated with the Great War. Islam certainly existed in 1900, but the modern Islamic world order was new in 1918.<sup>9</sup>

In his recent book *Terror and liberalism*, Paul Berman sees the Egyptian Quranic scholar Sayyid Qutab as at once the Calvin of this Muslim reformation and the Marx of its attempt to transform Islam into a totalitarian ideology. Berman proposes that while responding militarily to al-Qaeda and its ilk, the West, and

above all, the United States, must respond ideologically to Sayyid Qutab and his ilk. But this, in turn, means taking Qutab and the inner intellectual drama of Islam itself with a new seriousness. Qutab reads the intellectual history of the world as a drama in which, in effect, Jews, Christians, and Muslims are the only actors of consequence. Secular modernity is simply Christian error writ large. The Western divorce of science from faith, the core flaw of modernity as he understands it, continues and exaggerates Christianity's earlier, fateful sundering of the body from spirit. Muslims would not suffer from this essentially Christian spiritual disease – this 'hideous schizophrenia', as Qutab calls it – if

Western imperialism had not infected them with it. The promise of Qutab's Islamism, then, is, in the first instance, the liberation of a Muslim spiritual recovery and, in the second, a counter-imperialism or jihad that will rescue the rest of the world from the Jahiliya or ignorance of expansionist secularism.<sup>9</sup> pg. 27

## **The 1967 Arab-Israeli War.**

Six-Day War also called June War or Third Arab-Israeli War, a brief war that took place June 5–10, 1967, was the third of the Arab-Israeli wars. Israel's decisive victory included the capture of the Sinai Peninsula, Gaza Strip, West Bank, Old City of Jerusalem, and the Golan Heights; the status of these territories subsequently became a major point of contention in the Arab-Israeli conflict.<sup>12</sup> This war had a devastating effect on Arab nationalism.

Arab nationalism is a nationalist ideology that asserts the Arabs are a nation and promotes the unity of Arab people, celebrating the glories of

Arab civilization, the language and literature of the Arabs, calling for rejuvenation and political union in the Arab world. Its central premise is that the peoples of the Arab world, from the Atlantic Ocean to the Indian Ocean, constitute one nation bound together by a common ethnicity, language, culture, history, identity, geography, and politics. One of the primary goals of Arab nationalism is the end of Western influence in the Arab world, seen as a "nemesis" of Arab strength, and the removal of those Arab governments considered to be dependent upon Western power. It rose to prominence with the weakening and defeat of the Ottoman Empire in the early 20th century

and declined after the defeat of the Arab armies in the Six-Day War

Personalities and groups associated with Arab nationalism include King Faisal

I of Iraq, Egyptian President Gamal Abdel Nasser, the Arab Nationalist

Movement, Libyan leader Muammar Gaddafi, the Palestine Liberation Organization, the Arab Socialist Ba'ath Party which came to power in Iraq for some years and is still the ruling party in Syria, and its founder Michel Aflaq. Pan-Arabism is a related concept, in as much as it calls for supranational communalism among the Arab states.<sup>13</sup>



*Gamal Abdul Nasir – Symbol of Arab Nationalism*

The June 1967 war was immediately seen in the Arab world as an event of catastrophic proportions. It destroyed the credibility of radical Arab nationalism, strengthened the position of Israel in the region, and left Israel in control of large areas of Arab territory -- Sinai, the Golan Heights, Gaza, and the West Bank. (Gaza and the West Bank were parts of

Palestine occupied by Egypt and Jordan in 1948)

Like all crises, 1967 appeared to present opportunities as well as setbacks. Out of this catastrophe, many people in the region came to believe that new political perspectives and possibilities opened up. In Egypt itself, the military defeat coincided with heightened social tensions. Peasants, workers, and students, in a movement that began with the Qamshish peasant uprising of 1965, challenged the social compromises of Arab socialism. In other Arab states, the 1967 defeat was followed by military coups in which nominally radical groups seized



power: Iraq in July 1968, Sudan in May 1969, Libya in September 1969.

Most importantly, the crisis of the Arab states produced by the dual military and social conflicts of the mid-1960s led to new extensions of revolutionary struggle. The Palestinian resistance seemed to thrive in Jordan and the occupied territories. The forces of the National Liberation Front triumphed over their Cairo-backed rivals in South Yemen in November 1967. The guerrilla war spread rapidly into the Dhofar region of Oman. The political landscape of the region indeed seemed to resemble a prairie afire.<sup>15</sup>

The Arab political system also experienced the consequences of the war. For the Arab world, the defeat of 1967 was the open wound from which the Arab world never recovered, as Dr. Khatib suggested. The Arab political system would be even further ossified, amid a lack of self-criticism by the Arab leaders. The result was that Pan-Arab nationalism and Nasserism would over time be eclipsed by an incipient Islamism that became a threat to the Arab order. Islamists were exiled under Nasser, and within several years would ultimately be allowed to return as a counterweight to the Nasserists. The Islamists had their interpretation of the Arab defeat that the loss

was divine punishment due to a lack of Muslim faith, but an Arab liberal critique of that war would not be forthcoming. It has started to occur now. If it had existed, it would have looked at how unelected leaders would view conflict with Israel as an instrument of domestic legitimacy. As Dr. Khatib wrote in his paper, the impact of the war in the Arab world "stifled questioning and political reforms and strengthened dictatorships. The new dictators' performance proved to be more disastrous than the old leadership they were supposed to reform.<sup>16</sup>

## **The Arab oil embargoes**

During the 1973 Arab-Israeli War, Arab members of the Organization of Petroleum Exporting Countries (OPEC) imposed an embargo against the United States in retaliation for the U.S. decision to resupply the Israeli military and to gain leverage in the post-war peace negotiations. Arab OPEC members also extended the embargo to other countries that supported Israel including the Netherlands, Portugal, and South Africa. The embargo both banned petroleum exports to the targeted nations and introduced cuts in oil production. Several years of negotiations between oil-

producing nations and oil companies had already destabilized a decades-old pricing system, which exacerbated the embargo's effects.<sup>17</sup>

The embargo laid bare one of the foremost challenges confronting U.S. policy in the Middle East of balancing the contradictory demands of unflinching support for Israel and the preservation of close ties to the Arab oil-producing monarchies. The strains on U.S. bilateral relations with Saudi Arabia revealed the difficulty of reconciling those demands. The U.S. response to the events of 1973–1974 also clarified the need to reconcile U.S. support for Israel to counterbalance Soviet influence in the

Arab world with both foreign and domestic economic policies.<sup>17</sup>

### **Organization of Islamic Conference founded**

The Organization of Islamic Cooperation (OIC) is the second-largest intergovernmental organization after the United Nations with a membership of fifty-seven states spread over four continents. The organization is the collective voice of the Muslim world. It endeavors to safeguard and protect the interests of the Muslim world in the spirit of promoting international peace and harmony among various people of the world.

The organization was established upon a decision of the historical summit which took

place in Rabat, the Kingdom of Morocco on 12th Rajab 1389 Hijra (25 September 1969) following the criminal arson of Al-Aqsa Mosque in occupied Jerusalem.<sup>18</sup>

According to its charter, the OIC aims to preserve Islamic social and economic values; promote solidarity amongst member states; increase cooperation in social, economic, cultural, scientific, and political areas; uphold international peace and security; and advance education, particularly in the fields of science and technology.

The emblem of the OIC contains three main elements that reflect its vision and mission as

incorporated in its new charter. These elements are the Kaaba, the globe, and the Crescent.

On 5 August 1990, 45 foreign ministers of the OIC adopted the Cairo Declaration on Human Rights in Islam to serve as guidance for the member states in the matters of human rights in as much as they are compatible with the Sharia, or Quranic Law.<sup>19</sup>





*OIC submit Lahore 1974.*

## The Iranian revolution

**Iranian Revolution 1978–79**, popular uprising in Iran in 1978–79 that resulted in the toppling of the monarchy on April 1, 1979, and led to the establishment of an Islamic republic.

The causes – why the last Shah of Iran (Mohammad Reza Pahlavi) was overthrown and why he was replaced by the Islamic Republic – are the subject of historical debate. The revolution was in part a conservative backlash against the westernization, modernization, and secularization efforts of the Western-backed Shah, and a more popular reaction to social injustice and other shortcomings of the *ancient régime*. The Shah was perceived by many Iranians as beholden to – if not a puppet of – non-Muslim Western powers (in particular the United States) whose culture was contaminating that of Iran. The Shah's regime was seen as

oppressive, brutal, corrupt, and extravagant; it also suffered from basic functional failures, like an overly ambitious economic program that brought economic bottlenecks, shortages, and inflation.<sup>20</sup>

Iran's Emperor Raza Shah Pahlavi was a strong supporter of America in the Persian Gulf. Iran was to counterbalance the Arabs in the region that's why the U.S. armed Iran with the most modern armament at that time. But after the revolution in Iran U.S. faced new challenges in the oil-rich Middle East and the Persian Gulf. It seemed that the Iranian revolution will impact the oil-rich state of Iraq and then the rest of the Persian Gulf. It was due to this presumed threat that the U.S. and the West supplied Iraq with lethal weapons including chemicals to fight Iran. It was like killing two birds with one stone. On the one hand, such a war will weaken the revolution in Iran, and on the other hand the

Arabs, due to perceived threats from Iran will tilt their weight in favor of the West and the U.S. asking them to safeguard their kingdom and sheikdoms from any eventual Islamic revolution, Iran style, which can sweep them away from power. This war continued for ten years. How can a war continue for such a long time in presence of the U.N.? While more than half a million people perished.

## **The Iran-Iraq war**

In 1982 with Iranian success on the battlefield, the U.S. made its backing of Iraq more pronounced, supplying it with intelligence, economic aid, normalizing relations with the government (broken during the 1967 Six-Day War), and also supplying "dual-use" equipment and vehicles. Dual-use items are civilian items such as heavy trucks, armored ambulances, and communications gear as well as industrial

technology that can have a military application.[46] President Ronald Reagan decided that the United States "could not afford to allow Iraq to lose the war to Iran", and that the United States "would do whatever was necessary to prevent Iraq from losing the war with Iran." President Reagan formalized this policy by issuing a National Security Decision Directive ("NSDD") to this effect in June 1982. The Security Council passed Resolution 552 condemning attacks on commercial ships in the region."(Iran-Iraq War" (Wikipedia, the free encyclopedia).

U.S. military actions toward Iran:

*"However, U.S. attention was focused on isolating Iran as well as freedom of navigation, criticizing Iran's mining of international waters, and sponsored U.N. Security Council Resolution 598, which passed unanimously on 20 July, under which it skirmishes with Iranian forces. During*

*Operation Nimble Archer in October 1987, the U.S. attacked Iranian oil platforms in retaliation for an Iranian attack on the U.S.-flagged Kuwaiti tanker Sea Isle City."*

During the war, Iraq was regarded by the West (and specifically the United States) as a counterbalance to post-revolutionary Iran. The support of Iraq took the form of technological aid, intelligence, the sale of dual-use and military equipment, and satellite intelligence to Iraq. While there was direct combat between Iran and the United States, it is not universally agreed that the fighting between the U.S. and Iran was specifically to benefit Iraq, or for separate, although occurring at the same time, issues between the U.S. and Iran. American ambiguity towards which side to support was summed up by Henry Kissinger when the American statesman remarked that *"it's a pity they [Iran and Iraq] both can't lose."*

In their documentary, Saddam Hussein- The Trial You Will Never See, made for the European audience, Barry Lando and Michel Despratx reveal that United States secretary of state Alexander M. Haig Jr. wrote in a secret memo to President Ronald Reagan, about the United States previous president Jimmy Carter's green light to Saddam Hussein for launching a war against Iran using Saudi Arabia delivering the go-ahead message to Iraqis. British support for Iraq during the Iran-Iraq war especially illustrated the ways by which Iraq would circumvent export controls. Iraq bought at least one British company with operations in the U.K. and the U.S. (Wikipedia).

Beginning in September 1989, the Financial Times laid out the first charges that Banca Nazionale del Livorno, relying heavily on U.S. government-guaranteed loans, was funding Iraqi chemical and nuclear weapons work. For

the next two and a half years, the Financial Times provided the only continuous newspaper reportage (over 300 articles) on the subject.

Among the companies shipping militarily useful technology to Iraq under the eye of the U.S. According to retired Colonel Walter Lang, senior defense intelligence officer for the United States Defense Intelligence Agency at the time, "*the use of gas on the battlefield by the Iraqis was not a matter of deep strategic concern*" to Reagan and his aides, because they "*we're desperate to make sure that Iraq did not lose.*" He claimed that the Defense Intelligence Agency "*would have never accepted the use of chemical weapons against civilians, but the use against military objectives was seen as inevitable in the Iraqi struggle for survival, 'The Reagan administration did not stop aiding Iraq after receiving reports of the use of poison gas on Kurdish civilians.'*"—Iraq War.



Gone are the times when the common man has limited access to information and intelligence, in modern times such news is available at it happens in real-time. Right after the event occurs it provides any person with tools to analyze and react to such issues in real-time. The outcome of recent historical events led the masses in the Middle East to hate their rulers and their foreign masters. The reaction to such policies, which were disappointing, led to the resurgence of religious fever among the people in the Middle East. Can we be able to force a large number of people to accept our ideas? Can we divide them? Is it possible in this age to do clever tricks, as it used to be done secretly half a century ago?

The human conscience is stronger than any force or power, if a person stands up and says NO then no power on the face of the earth can make him say YES.

The answer to the problem is not conspiracies to keep the common man exploited but to give them their freedom and dignity which is their birthright. Let it be clear to us, there can be no peace without justice and a human society free of exploitation.



The Iran Iraq War

## **The Gulf War and the U.S. invasion of Iraq**

Persian Gulf War, also called the Gulf War, (1990–91), international conflict that was triggered by Iraq's invasion of Kuwait on August 2, 1990. Iraq's leader, Saddam Hussein, ordered the invasion and occupation of Kuwait with the apparent aim of acquiring that nation's large oil reserves, canceling a large debt Iraq owes Kuwait, and expanding Iraqi power in the region. On August 3 the United Nations Security Council called for Iraq to withdraw from Kuwait, and on August 6 the council imposed a worldwide ban on trade with Iraq. (The Iraqi government responded by

formally annexing Kuwait on August 8.) Iraq's invasion and the potential threat it then posed to Saudi Arabia, the world's largest oil producer and exporter, prompted the United States and its Western European NATO allies to rush troops to Saudi Arabia to deter a possible attack. Egypt and several other Arab nations joined the anti-Iraq coalition and contributed forces to the military buildup, known as Operation Desert Shield. Iraq meanwhile built up its occupying army in Kuwait to about 300,000 troops.

Shortly after his arrest in December 2003, former Iraqi president Saddam Hussein was interrogated by the FBI. The secret

interrogation documents, which were made public only recently by the National Security Archive, an independent non-governmental research Institute in the U.S., shed light on the state of mind of Saddam, who was executed in December 2006.

Saddam discussed the perception in the West regarding Iraq in the months leading up to the war in Kuwait. After Iraq's defeat of Iran, the media discussed Iraq as a military threat to the region:

*"Soon, the United States made Iraq its enemy through three means or for three reasons. First, "Zionist power and influence in the United States dictate foreign policy. Any country viewed as a*

*threat to Israel, such as Iraq, becomes a target of the 'conspiracy'."*

Saddam offered proof of this position stating Israel issued an official statement saying that any peace agreement with Arab countries must include Iraq. Saddam claims Israel is not hoping for peace only that other countries abide by their wishes. Israel used its influence over the West against Jamal Abdul Nasser in Egypt similar to its position vis-a-vis Iraq. This 'Zionist' influence extends throughout the United States to include elections.

Secondly, there were formerly two superpowers in the world, the United States and the Soviet Union. According to Saddam, the

world's existence then was "*better than now*" as it was easier for two powers to agree rather than attempt to get many to agree. Each of the two superpowers attempted to get other countries to side with them, forging a balance of power in the world. With the collapse of this balance, however, the United States was left alone as the sole superpower. The United States is now viewed as attempting to dictate its will to the rest of the world including Iraq. When countries do not agree with the United States, such as Iraq, they become enemies.

The third reason the United States made Iraq its enemy is for economic purposes. Certain entities within the United States, including

weapons manufacturers and elements in the military, favor war due to the financial profit which can be reaped.<sup>21</sup>

Iraq War, also called the Second Persian Gulf War, (2003–11), conflict in Iraq that consisted of two phases. The first of these was a brief, conventionally fought war in March–April 2003, in which a combined force of troops from the United States and Great Britain (with smaller contingents from several other countries) invaded Iraq and rapidly defeated the Iraqi military and paramilitary forces. It was followed by a longer second phase in which a U.S.-led occupation of Iraq was opposed by an insurgency. After violence began to decline in



2007, the United States gradually reduced its military presence in Iraq, formally completing its withdrawal in December 2011.<sup>22</sup>

The Iraq War was a protracted armed conflict that began in 2003 with the invasion of Iraq by a United States-led coalition that overthrew the government of Saddam Hussein. The conflict continued for much of the next decade as an insurgency emerged to oppose the occupying forces and the post-invasion Iraqi government. An estimated 151,000 to 600,000 or more Iraqis were killed in the first 3–4 years of conflict. The U.S. became re-involved in 2014 at the head of a new coalition; the insurgency and many dimensions of the civil

armed conflict continue. The invasion occurred as part of a declared war against international terrorism and its sponsors under the administration of U.S. President George W. Bush following the September 11 terror attacks.<sup>23</sup>

The Bush administration based its rationale for the war principally on the assertion that Iraq, which had been viewed by the U.S. as a rogue state since the Persian Gulf War, possessed weapons of mass destruction (WMDs) and that the Iraqi government posed an immediate threat to the United States and its coalition allies. Select U.S. officials accused Saddam of harboring and

supporting al-Qaeda, while others cited the desire to end a repressive dictatorship and bring democracy to the people of Iraq. After the invasion, no substantial evidence was found to verify the initial claims about WMDs, while claims of Iraqi officials collaborating with al-Qaeda were proven false. The rationale and misrepresentation of U.S. prewar intelligence faced heavy criticism both domestically and internationally, with President Bush declining from his record-high approval ratings following 9/11 to become one of the most unpopular presidents in U.S. history.<sup>23</sup>



**U.S invasion of Iraq**

## **The Soviet Union defeat in Afghanistan.**

The Soviet Union's armed forces entered Afghanistan on 25 December 1979 and withdrew their army from Afghanistan completely on 15 February 1989. The Americans and the West claimed victory. The Taliban too claim it to be their victory and lay claim to rule Afghanistan. Taliban took the Capital of Kabul and established its government which was never recognized by the American and other Western countries due to its Islamic character.

In an article that appeared in the Washington Post, on July 19, 1992. The writer Steve Coll analyzes Captioned Anatomy of a Victory: CIA's Covert Afghan War is worth reading. Here are some abstracts:

*“A specially equipped C-141 Star lifter transport carrying William Casey touched down at a military airbase south of Islamabad in October 1984 for a secret visit by the CIA director to plan a strategy for the war against Soviet forces in Afghanistan...*

*..... During the visit, Casey startled his Pakistani hosts by proposing that they take the Afghan war into enemy territory -- into the Soviet Union itself. Casey wanted to ship subversive*

*propaganda through Afghanistan to the Soviet Union's predominantly Muslim southern republics. The Pakistanis agreed, and the CIA soon supplied thousands of Korans, as well as books on Soviet atrocities in Uzbekistan and tracts on historical heroes of Uzbek nationalism, according to Pakistani and Western officials.....*

*Eight years after Casey's visit to Pakistan, the Soviet Union is no more. Afghanistan has fallen to the heavily armed, fratricidal mujahidin rebels. The Afghans themselves did the fighting and dying -- and ultimately won their war against the Soviets -- and not all of them laud the CIA's role in their victory. But even some sharp critics of the*

*CIA agree that in military terms, its secret 1985 escalation of covert support to the mujahidin made a major difference in Afghanistan, the last battlefield of the long Cold War."*

**1985-1986: CIA Becomes Unhappy with Afghan Fighters, and Begins Supporting Islamist volunteers From Other Countries:**

The Central Intelligence Agency, which has been supporting indigenous Afghan groups fighting occupying Soviet forces, becomes unhappy with them due to infighting and searches for alternative anti-Soviet allies. MSNBC will later comment:

*"The CIA, concerned about the factionalism of Afghanistan made famous by Rudyard Kipling, found that Arab zealots who flocked to aid the*



*Afghans were easier to 'read' than the rivalry-ridden natives. While the Arab volunteers might well prove troublesome later, the agency reasoned, they at least were one-dimensionally anti-Soviet for now. So, Osama Bin Laden, along with a small group of Islamic militants from Egypt, Pakistan, Lebanon, Syria and Palestinian refugee camps all over the Middle East became the 'reliable' partners of the CIA in its war against Moscow."* The CIA does not usually deal with the Afghan Arabs directly, but through an intermediary, Pakistan's ISI, which helps the Arabs through the Maktab al-Khidamat (MAK) run by Abdullah Azzam. [MSNBC, 8/24/1998]. The agreement is sealed during a secret visit to Pakistan, where CIA

Director William Casey commits the agency to support the ISI program of recruiting radical Muslims for the Afghan war from other Muslim countries around the world. In addition to the Gulf states, these include Turkey, the Philippines, and China. The ISI started its recruitment of radicals from other countries in 1982. This CIA cooperation is part of a joint CIA-ISI plan begun the year before to expand the "jihad" beyond Afghanistan. [RASHID, 2001, PP. 128-129]

Thousands of militant Arabs are trained under this program.

### **1985-1989: Precursor to al-Qaeda Puts Down U.S. Roots.**

Maktab al-Khidamat offices in the U.S. in the late 1980s. Some of the offices were represented by single individuals. Sheikh Abdullah Azzam, Bin Laden's mentor, makes repeated trips to the U.S. and other countries, building up his Pakistan-based organization, MAK, or "Services Office" in English. It is also known as Al-Kifah, which means "struggle." Azzam founded the Al-Kifah/MAK in 1984. Branches open in over 30 U.S. cities, as Muslim Americans donate millions of dollars to support the Afghan war against the Soviet Union. The most important branch, called the Al-Kifah Refugee Center, opens in Brooklyn, New York. Azzam was assassinated in a car bomb attack in late 1989. Bin Laden soon takes over the

organization, which effectively morphs into al-Qaeda. His followers take over the U.S. offices, and they become financial conduits for al-Qaeda operations. [LANCE, 2003, PP. 40-41]

In his book "Soldiers of God," Robert Kaplan pays tribute to the Afghan fighters in these words: The mujahideen were a movement without rhetoric or ideology or a supreme leader - they had no Arafat or Savimbi or Mao. Their Muslim fundamentalism lacked political meaning because Afghanistan, unlike the Arab world or Iran, never had an invasion of Western culture and technology to revolt against. In sum, the mujahidin had no politics; therefore, with few exceptions, they could not be extremists. (Soldiers of God page 17)



The Soviet Union defeat in Afghanistan

## Chapter two

### **Failure of Arab nationalism and the rise of Islamic movements.**

The Middle East has witnessed the growing involvement and influence of Islamic movements (which are referred to as Islamic revivalism) in regional and domestic politics. Islamic revivalism is a distinct interpretive reading of Islam. It refers to those individuals and movements that want to strengthen Islamic influence in political, economic, and social life. This movement, according to Lawrence G. Potter, appears to be a part of a broader

worldwide movement in which people disaffected from their government and feel threatened by the erosion of traditional values turn to religion as a source of identity.<sup>2</sup> In recent months, conservative religious parties in the Middle East have scored significant electoral victories, raising questions about the changing social nature of these countries and presenting the United States with new diplomatic challenges. Johnston argues that "*it is clear there is a return to religion... when secular governments fail to meet the needs of their populous, religious messages fill the vacuum.*"<sup>3</sup>

In general, Islamic revivalism is viewed as a revolutionary force whose aim is to topple the

established order in the Muslim world, be that authoritarian or democratic. The usual response to the Islamic challenges to the privilege of the ruling elite has been the policy of inclusion or exclusion. Such policies have met with varying success. However, socioeconomic circumstances that are conducive to the growth of Islamic revivalism in the Middle East persist.<sup>25</sup>

Islam inspires fear in the Western imagination. With the collapse of the Soviet Union and the apparent elimination of the communist threat, Islam is being perceived as a worldwide menace. Replacing communism somewhat in the way communism itself replaced Nazism as a



significant threat after the Second World War.<sup>4</sup> Islam is described as cancer spreading around the globe, undermining the legitimacy of Western values and threatening the national security of the United States.

This perception is shared by some Western scholars, who have also warned against the danger of "Islamic Fundamentalism." They have directed attention to a large-scale confrontation between Islam and the West, which they call a "Clash of Civilizations." For example, Samuel Huntington argues that "*A West at the peak of its power confronts non-West that increasingly have the desire, the will, and resources to shape the world in non-Western ways.*"<sup>6</sup> The conflict of

the future, Huntington continues, will be "*the West and the rest*, the West and the Muslims, the West and a collection of other civilizations, including Hindu, Japanese, Latin American and Slavic orthodox.<sup>25</sup>

Despite the widespread use of Islamic symbols by most Middle Eastern governments, the ruling elites of these countries remained vulnerable to the Islamic critique of contemporary politics of society. The call of Islamic groups for reform and justice through a return to pure Islam has attracted many segments of the population. The usual response to the Islamic challenge to the privilege of the ruling elite has been the policy

of inclusion or exclusion. These policies have been met with varying success.

Countries like Jordan, Algeria, Turkey, and Pakistan decided to follow the policy of inclusion and to allow Islamic groups to participate in local and national elections. In Jordan, the democrat and political liberalization took place in 1989. Islamist groups were allowed to become part of the formal political structure. Subsequently, Islamists, mainly the Muslim Brotherhood, made a substantial gain in the national assembly, but not enough to challenge the ruling order. In the 1993 election, Islamic groups, including Muslim Brotherhood, lost some of their political gains, partly because

of their lack of achievement in parliament and the consequent loss of protest votes they had received in the 1989 election.<sup>22</sup>

Once in parliament, Islamist's performance was lackluster at best. They tended to focus on moral issues while ignoring bread and butter issues at a time when the Jordanian economy was in a deep recession. Islamists who were given ministerial positions proved to be inept administrators, in many cases alienating the very people who had voted them into the office.<sup>23</sup>

Algeria has functioned under a single-party system of government since its independence from France in 1962. However, plummeting oil

prices in the 1980s combined with mismanagement of Algeria's highly centralized economy, notoriously inefficient bureaucracy, and rampant corruption brought about the nation's most severe social and economic crisis since its independence. Unemployment went from 11 percent in 1984 to 25 percent in 1988, and family purchasing power declined drastically.<sup>24</sup>

The socio-economic crisis ultimately culminated in the bloodbath of October 1988. Following the bloodbath and destruction, the government led by President Chadli Ben jaded, launched significant democratic reforms, among them, separating the ruling party FLN (National

Liberation Front) from the state and eliminating its monopoly on political power. On 23 February 1989, a new Algerian constitution was voted in by the national referendum. It created unrestricted freedom of expression, association and organization, and the right to unionize and strike. As a consequence, numerous parties including the Islamic Salvation Front (FIS) were officially recognized and registered.<sup>25</sup>

President Ben Jaded continued the process of political liberalization by holding local and regional elections in June 1990. FIS captured 55 percent of the popular vote compared to 31 percent for the ruling FLN. The June 1990 municipal and provincial elections resulted in a

significant defeat for FLN and a massive victory for the Salvation Front.<sup>26</sup>

As Entelis notes, *"although there were those who voted for the FIS in June 1990 simply to record their disgust with nearly three decades of FLN rule, many others were inspired by the message of moral rectification that Islamists communicated with vigor and conviction."*<sup>27</sup>

In the December 1991 parliamentary elections, FIS won 188 seats out of 430. Runoff elections are scheduled for January 1992, with the FIS expected to win a parliamentary majority.

However, senior military officers decided that they had seen enough democratization, forced President Ben Jaded to resign, and annulled

elections, thus aborting a dramatic and nearly successful shift to the Islamic government. The Algerian government was placed under an army-dominated High Council of State. The radicalizing effect of the coup was both predictable and tragic. Radical Islamic activists, the Armed Islamic Groups (GIA), have engaged in a traditional notion of jihad to fight back. Bolstered by an FLN victory in the election of November 1995, Algeria's President Lamine Zeroual has chosen not to talk with the Islamists at the heart of the country's crisis. Algeria's security forces took the election results as a mandate to annihilate the GIA and FIS, which have been waging war against the



government and its supporters. And, the violence continues at the rate of 100 deaths per week.<sup>28</sup>



Abbasi Madani, the founder of Islamic Salvation Front (FIS) in Algeria

The meteoric rise of the Islamic Welfare party (or Refah) in Turkey, a NATO ally and devoutly secular for 73 years may be a most significant, though ignored event. Amid a weak economy -- inflation is at 80 percent -- and corruption charges in the secular government, Refah has prospered with an anti-corruption message and by clamoring to be the voice of the dispossessed. Indeed, in the local elections of March 1994, the Welfare party doubled its popular vote from nine percent in 1989 to 19 percent of the national vote. Catching up with the secular True Path party (led by then prime minister Tansu Ciller) and the Motherland Party.<sup>29</sup> This electoral victory put Islamist

mayors into office in twenty-nine large cities, including Istanbul, Turkey's most cosmopolitan city, and Ankara, the capital of the republic.<sup>30</sup> In the December 1995 election for parliament, the Welfare party emerged as the single most influential party, with about 20 percent of the national vote, complicating the efforts of other Turkish parties to form a secular coalition government. Necmettin Erbakan, the leader of the Refah party, used his skills to negotiate an unlikely and even bizarre coalition with former prime minister Ciller, an outspoken secularist who had recently asserted that her guiding principle was "*no coalition with the fundamentalist.*"<sup>31</sup>

Erbakan's foreign policy rhetoric was anti-Western, anti-NATO, and anti-Israel and has opposed the U.S.-led Operation Provide Comfort, which uses Turkish military bases to protect Iraqi Kurds. He also pledged to impose Sharia -- Islamic law such as is practiced in Iran -- on Turkey's 61 million people. However, the enigmatic Erbakan was hesitant to bring such radical changes to a country so valued by the West, particularly in light of the active pro-Western military. The Turkish military had seized power three times since 1960 when it disapproved of the way civilians were running things, and that fact alone stood as an implicit warning to Erbakan. In fact, under rising

pressure from Turkey's secular military, Erbakan resigned as prime minister in a meeting with Turkish President Suleyman Demirel, ending a one-year experiment in an Islamist-led government. However, Refah's ascension to power was bound to have an impact, but not necessarily a radical one, on Turkish policy. The party attempted to develop close political and commercial ties with Middle Eastern and other Muslim countries. The \$20 billion natural gas agreement between Turkey and Iran concluded in August 1996 bears testimony to this fact.<sup>32</sup>



Turkey's former Prime Minister Necmettin Erbakan

Pakistan's Jamaat-i Islami (the Islamic party) is one of the oldest revivalist movements. Formed in 1941 in what was still India by Maulana Mawdudi whose ideological interpretation of Islam and his prolific writings provided an interpretation of Islam that appealed to many

educated Pakistanis, and indeed, many throughout the Muslim world.<sup>33</sup>

In his six-volume commentary on the Koran, *Tafhim al Qur'an*, Mawdudi interprets the verses of the Koran that have political and legal implications. He pointed out that politics is not un-Islamic. He proved that participating in the political process and striving to attain the right to rule the country is part of enhancing the purpose of Islam, which is the welfare of people and guidance for humanity at large, according to the commandments of Allah. Jamaat's primary goal has been to establish a state that would embody the spirit of Islamic law

replacing the secular state with an Islamic one.<sup>35</sup>

Although it has not captured the electorate, the Jamaat has demonstrated its bargaining power as a political force to be reckoned with in national and local politics. Jamaat-i-Islami leadership cadre is well educated, committed, well organized, and well-funded, and enjoys a following among lower-middle and middle classes, among students, trade unions, people in business, and middle-level civil and military bureaucrats.<sup>36</sup>

The Jamaat-i-Islami has a highly structured, hierarchy-organized, bureaucratic-type organization that has established a clear line of



authority and a vast network of functional departments and nationwide branches.<sup>37</sup>

An exciting aspect of Jamaat's political power has been its pivotal role in extending the much-needed Islamic legitimacy to the state; by mobilizing Islamic symbolisms, it made religion available to the state for political ends. Islam has proved an effective rallying cry not only in the past but also in present Pakistan, a nation that suffers from an ongoing identity crisis.

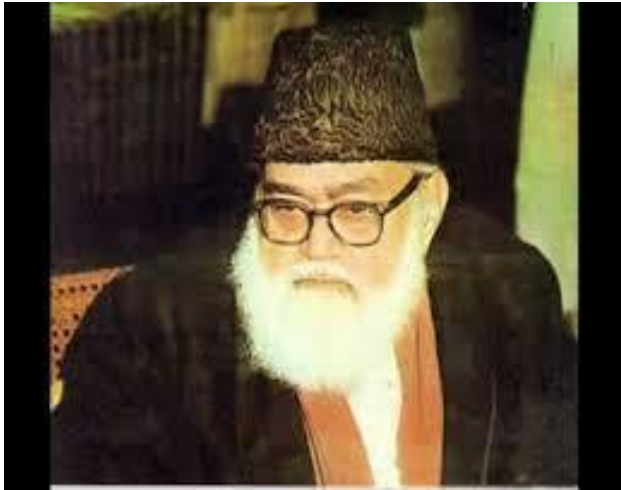
However, after five decades of intense religiopolitical activity, the Jamaat has failed to gain control of the government.

1970 to 1988, four national elections were held in Pakistan. The Jamaat participated in all of

them but failed to obtain more than ten seats in any contest.<sup>38</sup> Most observers credit Pakistan's open political climate for the Jamaat's lack of electoral success. Nevertheless, the truth is that it is the establishment that is running the controlled democracy in Pakistan.

It is argued that in an open political system, Islamic activists and parties divide rather than unite. Ever since Pakistan was established in 1947, it has maintained a relatively open political climate in which the Islamic revival party was able to participate.<sup>39</sup> Thus, in the 1993 elections, despite the Jamaat's attempt to provide a third option or an alternative with the formation of Pakistan's Islamic front, it and

other religious parties were routed. The election demonstrated the inability of religious groups to unite and present their followers with a unified political agenda.



Syed Abul Ala Maududi founder of Jamaat Islami Pakistan.

In contrast, Tunisia, Egypt, and Saudi Arabia have embarked on the policy of exclusion and denied Islamists any access to the political

system. In Tunisia, the ruling Constitutional Democratic Rally (RCD) has succeeded in disbanding the once-powerful Islamist Al-Nahda (Renaissance) movement and all but immobilized its supporters. In 1987, Al-Nahda was banned along with other opposition parties, including Tunisia's communist party, after president Zine al-Abidine Ben Ali (former minister of the interior and ex-chief of security services) took power in a constitutional coup against Habib Bourguiba. The new leader promised political reforms to secular opposition parties but continued to deny legitimacy to the Islamist Al-Nahda party. The new law on political parties declared that "no

party has the right to refer to itself in its principles, its objectives, its action or its program, to religion, language, race, or region."<sup>40</sup>

The Al-Nahda party leader, Rashid al-Ghannushi, has repeatedly declared his commitment to the democratic process but has failed to convince Ben Ali's government to recognize Al-Nahda. <sup>41</sup>

Although Al-Nahda was forbidden from participating in the legislative elections of April 1989, its candidates took part in the elections as independents.

The legislative elections were a turning point in the relations between the Ben Ali regime and

the Al-Nahda party. Having succeeded in obtaining almost 15 percent of the votes, and up to 30 percent in some cities, including Tunis, Al-Nahda appeared to be the major opposition force in the country.<sup>42</sup> The thousands of votes cast in April for Al-Nahda candidates did not all come from student groups; rather it included sympathizers from the socio-professional class who had more varied backgrounds. Nahda had manifestly and finally managed to capture the votes of many people who followed a traditional "orthodox" Islam and who had previously been apolitical. They confirmed to the regime the difficulty, if not the impossibility, of confronting the Islamists in regular elections, unless they

were willing to alternate power with the Islamists.<sup>43</sup> Moreover, Algeria's recognition of Islamist political parties and stunning victory of the FIS in the municipal and provincial elections made Ben Ali determined to suppress Al-Nahda and eliminate it as potential threat.<sup>25</sup>



Rashid al-Ghannushi Al-Nahda Tunis

In Egypt, the government officially banned the Muslim Brotherhood in 1954. Nevertheless, the avowedly non-violent organization has long been tolerated and has even become a moderate fixture in Egyptian politics. However, today, most extremist Islamic groups are stealing their thunder. Since its founding in 1928, the Brotherhood has failed to gain power. They include the most extreme Islamist groups, such as Jamaat-al jihad and the Gamma al-Islamiyah (whose spiritual leader is the blind cleric sheik Omar Abdel Rahman). Who is now serving a life sentence in the United States for his role in planning the bombing of the World Trade Center) sees a chance to gain political



power by using violent confrontation and extreme anti-Western and anti-Israeli views.

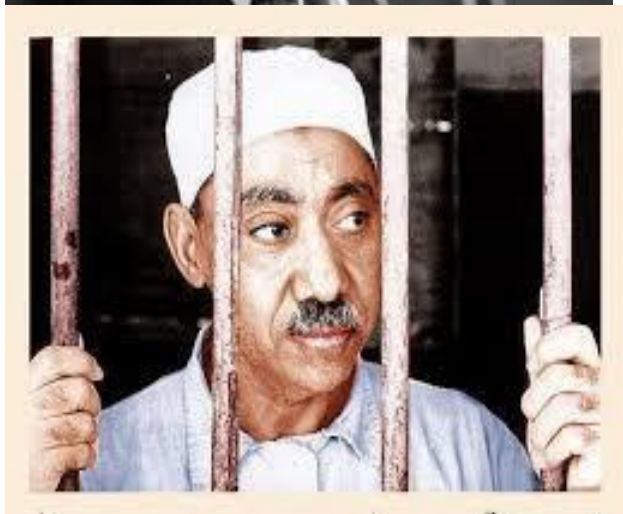
These two groups were locked in a deadly battle with security forces and police. Their focus has become power rather than the promotion of religious ideals.

In 1991, as Algeria was on the verge of an Islamic takeover, president Mubarak decided to follow the example of neighboring Tunisia: to eradicate violent extremism and also to counter and control the institutionalization of Islamic activism. For Egypt, Tunisia's example provides little solace. Suppression in Tunisia with a population of nine million comes naturally, compared with Egypt's 60 million. Tunisia

benefits from being a small country with a 70,000 strong security force that can comb the countryside -- a luxury Egypt does not have.<sup>46</sup> However, the Mubarak government has aggressively responded to the Islamic threat with a broad government crackdown and massive arrests of suspected extremists and sympathizers, which has included not only extremists but also moderate Islamists.<sup>47</sup> In autumn 1994, for example, the government began a purge of pro-Islamic teachers from Egypt's 25,000 schools, a venture that was doomed to failure before it began.<sup>48</sup> In the 1995 crackdown, during which eighty-one Muslim Brothers -- all of them former

parliamentarians, leading civic activists, or parliamentary candidates -- were prosecuted in two trials before the Supreme Military Court. It is noteworthy that not one of the approximately 150 Muslim Brotherhood candidates who ran for the People's Assembly (Majlis al-shura'b), as independents or under the labor (al-Amal) Party. The name won a seat in a contest which local and international human rights groups saw as tainted by government interference and intense repression against Brotherhood candidates and campaign workers.<sup>49</sup> The government is attempting to crush the extremists with every instrument of brute force at its disposal. In 1993 alone, more than 230

fundamentalists were killed by government forces, with thousands more locked in Egypt's prisons. With each round of repression, the government claims to have turned the corner in its war with fundamentalists, but few observers share its optimism.<sup>25</sup>



**Hassan Al-Banna**

**Sayyed**

**Qutb**



Egypt's President Muhammad Morsi

# Chapter Three

## **The End of the Cold War and the search for a new enemy.**

After the end of the Cold War with Russia, U.S. policy was carefully designed in which the next enemy is Islam. Those who think it is the reaction of the 9/11 New York plane attacks on the Twin Towers might not be right. Religious re-emergence is not just in the Islamic world, but equally religious sentiments are high among the U.S. policymaking circles and itself in the American establishment and administration. In a way,

religion is on its way to coming back. In the United States of America, this extremism was greatly influenced by Scholars of Jewish origin. Those who are working in several prominent think tanks throughout America. They have a significant role in American policymaking. Declaring 1.8 billion Muslims as enemies is not a small step. It is said that this War will prolong for decades or perhaps centuries.

The Cato Institute: In its Cato Policy Analysis No. 177, August 27, 1992, titled: The "Green Peril": "Creating the Islamic Fundamentalist Threat" written by, Leon T. Hadar, a former bureau chief for the Jerusalem Post, is an adjunct scholar of the Cato Institute, says: "Now that the Cold War is



becoming a memory, America's foreign policy establishment has begun searching for new enemies. Possible new villains include "instability" in Europe --ranging from German resurgence to new Russian imperialism-- the "vanishing" ozone layer, nuclear proliferation, and Norco-terrorism. Topping the list of potential new global bogeymen, however, are the Yellow Peril, the alleged threat to American economic security emanating from East Asia, and the so-called Green Peril (green is the color of Islam). That peril is symbolized by the Middle Eastern Muslim fundamentalist. The "Fundie," to use a term coined by The Economist (1) --a Khomeini-like creature, armed with a radical ideology, equipped with nuclear weapons,

and intent on launching a violent jihad against Western civilization.

George Will even suggested that the 1,000-year battle between Christendom and Islam might be breaking out once more when he asked, "*Could it be that 20 years from now we will be saying, not that they're at the gates of Vienna again, but that the birth of Mohammed is at least as important as the birth of Christ, that Islamic vitality could be one of the big stories of the next generations?*" (2)

Indeed, "*a new specter is haunting America, one that some Americans consider more sinister than Marxism-Leninism,*" according to Douglas E.

Streisand. "*That specter is Islam.*" (3)

The rise of political Islam in North Africa, especially the recent electoral strength of anti-liberal Islamic fundamentalist groups in Algeria; the birth of several independent Muslim republics in Central Asia whose political orientation is unclear; and the regional and international ties fostered by Islamic governments in Iran and Sudan are all producing, as Washington Post columnist Jim Hoagland put it, an *"urge to identify Islam as an inherently anti-democratic force that is America's new global enemy now that the Cold War is over."* (4)

Indeed, like the Red Menace of the Cold War era, the Green Peril is perceived as cancer spreading around the globe, undermining the legitimacy of

Western values and political systems. The cosmic importance of the confrontation would make it necessary for Washington to adopt a long-term diplomatic and military strategy; to forge new and solid alliances; to prepare the American people for a never-ending struggle that will test their resolve; and to develop new containment policies, new doctrines, and new foreign policy elite with its "wise men" and "experts."

Islam does seem to fit the bill as the ideal post-Cold War villain. "It is *big; it's scary; it's anti-Western; it feeds on poverty and discontent,*" wrote David Ignatius, adding that Islam "*spreads across vast swaths of the globe that can be colored green*

*on the television maps in the same way that communist countries used to be colored red."* (8)

The creation of a peril usually starts with mysterious "sources" and unnamed officials who leak information, float trial balloons, and warn about the coming threat. Those sources reflect debates and discussions taking place within the government. Their information is then augmented by colorful intelligence reports that finger exotic and conspiratorial terrorists and military advisers. Journalists then search for the names and other villains. The media end up finding corroboration from foreign sources, which form an informal coalition with the sources in the U.S. government and help the press uncover further information

substantiating the threat coming from the new bad guys.

Besides, think tanks studies and op-ed pieces add momentum to the official spin. Their publication was followed by congressional hearings, policy conferences, and public press briefings. A governmental policy debate ensues, producing studies, working papers, and eventually doctrines and policies that become part of the media's spin. The new villain is now ready to be integrated into the popular culture to help to mobilize public support for a new crusade. In the case of the Green Peril, that process has been underway for several months (13)

Writes Daniel Pipes: *"The collapse of the Soviet Union in 1991 prompted loose talk about Islam replacing Marxism-Leninism as the West's necessary enemy".* (introduction xiii). *"If the earth-shaking clash of our time is not between two civilization, it is and must be a clash among the members of one civilization - specifically, between Islamists and those who, want of a better term, we may call moderate Muslims(understanding that "moderate" does not mean liberal or democratic but only anti-Islamists.." (Pg251 Militant Islam reaches America)*

Mamoun Fandy of the Center for Contemporary Arab Studies at Georgetown University in his article "Islamists and U.S. Policy" writes that: U.S.

policy links Islamist movements and organizations with terrorism. Islamism is viewed as a force that undermines the Middle East peace process, threatens the flow of oil, and leads to the establishment of Iranian-style regimes in the region.

The U.S. responds to political Islam as a threat to democracy and human rights in the region, particularly the rights of the women and non-Muslims: "*Washington's definition of political Islam or Islamism tends to equate all of its manifestation with terrorism; central to the policy is the fear of the emergence of an Islamic regime in a major Arab country, similar to that in Iran.*"



In a speech to the Jordanian parliament in 1994, President Clinton described the contest in the Middle East as a struggle between "*tyranny and freedom, terror and security, bigotry and tolerance, isolation and openness.*" By clear implication, he equated Islamic activism with negative choices and Western-style secularism with positive ones.

Professor Edward Said observed this situation in these words: "*For the general public in America and Europe today, Islam is "news" of a particularly unpleasant sort. The media, the government, the geopolitical strategists, and – although they are marginal to the culture at large – the academic experts on Islam are all in concert:*

*Islam is a threat to Western civilization."* (Covering

Islam by E.S.)

While Muslim Ummah and its intellectuals were asleep, after the Cold War it was Francis Fukuyama who wrote his famous book in 1992 "End of History and the Last man" in which he stated: *"What we may be witnessing is not just the end of the Cold War or the passing of a particular period of post-war history, but the end of history as such: that is, the endpoint of mankind's ideological evolution and the universality of Western liberal democracy as the final form of human government."*<sup>1</sup>.

In his article "They Can Only Go So Far," Francis Fukuyama says: "Democracy's *only real*

*competitor in the realm of ideas today is radical Islamism."*

The next year, in 1993, Samuel P Huntington wrote his famous book "Clash of Civilizations" in which he argued that the clash between capitalism and communism being replaced by Clash of Civilizations and this clash is going to occur between Western civilization and other civilizations in particular between Western and Islamic civilization, he argues, this is where the fault line lies.

Says John Esposito: *"According to many Western commentators, Islam and the West are on a collision course. Islam is a triple threat: Political, civilization, and demographic. The confrontation*

*is often portrayed as a clash of civilizations. Two pieces have been particularly influential: Bernard Lewis's "The roots of Muslim Rage" and Samuel P. Huntington's "The clash of civilizations." Both have been seminal in defining the parameters of a debate that has gripped diplomats, policymakers, journalists, and academic analysts.*

*The image of Islam and Muslims as menacing militant fundamentalists was presented strikingly in Bernard Lewis's "Islamic Fundamentalists," which originated as the prestigious Jefferson Lecture of 1990, the highest honor accorded by the U.S. government to a scholar for achievement in the humanities".<sup>5</sup>*

Creating an enemy and pointing towards it,  
Bernard Lewis, in "Roots of Rage," writes: "*The struggle between Islam and the West has now lasted fourteen centuries. It has consisted of a long series of attacks and counterattacks, jihads and crusades, conquests, and re-conquest. Today much of the Muslim world is again seized by an intense – and violent – resentment of the West. Suddenly, America had become the archenemy, the incarnation of evil, the diabolic opponent of all that is good, and specifically, for Muslims, of Islam. Why?*"

It is a fact precisely the opposite accusation against the Muslims by Bernard Lewis. They are at the

receiving end, and they are the ones who are facing atrocities at the hands of the West since WW1.

Commenting on this, John Esposito says: *Islam and Muslims here portrayed as the instigators and protagonists in fourteen centuries of warfare.*

*Islam is the aggressor. Islam and the acts of Muslims are held responsible for attacks, jihads, and conquests, whereas the West is described as defensive, responding with counterattacks, crusades, and re-conquest. Despite the claim of fourteen continuous centuries of confrontation, the reader informed that "suddenly," America has become the archenemy, evil personified, and so forth. If the contemporary threat is "sudden," then the reader will logically conclude that Muslims*

*have a historical propensity to violence against and hatred for the West, or else that Muslims are emotional, irrational, and prone to War."* <sup>5</sup>

The Israeli government took this opportunity to raise its voice against Islam: "*Our struggle is against murderous Islamic terror is also meant to awaken the world, which is lying in slumber. We call on all nations, all peoples to devote their attention to the great danger inherent in Islamic fundamentalism.... This is a real and serious danger that threatens world peace.*" <sup>6</sup>

Islam was targeted by a well-designed plan well before 9/11 happened.

Here is another example: Charles Krauthammer who is a neo-conservative ideologue, as far as in

1990 writes in the Washington Post that "*history is being driven by another force as well: the political reawakening of the Islamic world*" It is a challenge all the more ominous because it is Pan-Islamic. He calls it a global intifada.<sup>7</sup>

In the same period that is in 1993, another famous name, Zbigniew Brzezinski, wrote his book "Out of Control" in which he talks about the collapse of the "*totalitarian attempt to create coercive utopias. In these utopias, all of reality - on the objective level of social organization and the individual level of personal beliefs - was to be subject to doctrinal control emanating from a single political center. The price paid in human lives for this*



*excess is beyond the scope of comprehension."* (Out of Control, pg. 203)

Here the question that arises is that, was the objectives were different when the neoconservative's clan got hold of power in the Bush administration in 2000 and inflicted enormous collective and individual damage to civilian life and liberty by exercising the same type of control which totalitarian socialism was seeking before its collapse in 1991. The fact is that it started much earlier than 9/11. The Iran-Iraq war was its first manifestation, then the first Gulf War to liberate Kuwait and afterward destruction of Iraq in another Gulf War and its aftermath. This hegemony still goes on.

Brzezinski further writes: *"The manifest failure of that endeavor has given way in the West to the current antithesis, which is essentially that of minimal control over personal and collective desires, sexual appetites, and social conduct."*

(pg203)

Then he continues to say:

*"The West should understand that the one billion Muslims will not be impressed by the West that perceived as preaching to them the values of consumerism, the merits of amorality, and the blessings of atheism. To many Muslims, the West's (and especially America's) message is repulsive. Moreover, the attempt to portray "fundamentalist" Islam as the new central threat to the West - the*

*alleged successor in the role of communism - is grossly oversimplified."* (pg210)

Brzezinski also notes: *"In effect, in the Islamic world a more cohesive as well as more assertive religious orientation is generating a defensive outlook, determined to exclude the "corruptive" influence of the West while seeking to promote both the revival and the renewal of the long-dormant Muslim civilization. Religion and politics are thus combining to provide an Islamic alternative, in which technological but not cultural modernity assimilated into a value system guided by religious criteria. In so doing, Islam is repudiating a condition of supremacy by an alien culture that it perceives as simultaneously corrupt*

*philosophically, exploitative economically, and imperialism politically.* (Pg. 190)

A planned policy change was in the offing, which was based on the ideas floated by the neoconservatives, who wanted to see America as a new hegemon. They wanted the U.S. to adopt a provocative foreign policy, and to go into regional wars, using its might in pre-emptive strikes. To declare military and ideological War, they needed an excuse, and the event of 9-11 provided this opportunity.

The events that took place in the recent past also served as a catalyst — the victory of FIS in Algeria, the War in Bosnia, the unabated unrest in Palestine. The coming in power of the Taliban in

Afghanistan, the revolution in Iran, and changing conditions in Pakistan with unrest in Kashmir provided U.S. administration grounds to challenge the Muslims and the emerging political Islam.

On September 16, 2001, George W. Bush referred to the War in Afghanistan as a crusade: "*This crusade, this war on terrorism is going to take a while. Moreover, the American people must be patient. I'm going to be patient.*" The George W.

Bush administration claimed that the United States is locked in a global war, a war of ideology, in which its enemies are bound together by a prevailing ideology and a common hatred of democracy.

**Bush Doctrine:** Different pundits would attribute different meanings to "The Bush Doctrine", as it came to describe other elements, including the controversial policy of preventive war, which held that the United States should depose foreign regimes that represented a potential or perceived threat to the security of the United States, even if that threat was not immediate; a policy of spreading democracy around the world, especially in the Middle East, as a strategy for combating terrorism; and a willingness to pursue U.S. military interests unilaterally. Central to the development of the Bush Doctrine was its strong influence by neoconservative ideology.

According to Boston-based novelist and author James Carroll, the conflict between Muslims and Westerners "*has its origins more in `the West` than in the House of Islam.*" And can be traced to "*the poison flower of the crusades, with their denigrations of distant cultures,*" and other Western injustices.

Noam Chomsky thinks that: "*The U.S. is one of the most extreme religious fundamentalists' cultures in the world, not the state, but popular culture.*" (9-11 pg21)

George W. Bush Speech at the National Endowment for Democracy Washington, DC October 6, 2005, sounded the same sense and attacked Islam using obscure words. Here are abstracts from his speech: "*Yet while the killers*

*choose their victims indiscriminately, their attacks serve a clear and focused ideology, a set of beliefs and goals that are evil, but not insane.*

Some call this evil Islamic radicalism; others, militant jihad's; still others, Islamic-fascism.

Whatever it's called, this ideology is very different from the religion of Islam. This form of radicalism exploits Islam to serve a violent, political vision: the establishment, by terrorism and subversion and insurgency, of a totalitarian empire that denies all political and religious freedom. These extremists distort the idea of jihad into a call for terrorist murder against Christians and Jews and Hindus -- and also against Muslims from other traditions, which they regard as "heretics."



Writes Daniel Pipes: *"In Pakistan, the state must be forced to take control of the notorious madrasas (religious schools) threat inculcate extremism and violence - In Qatar the home of Al Jazeera television, pressure has been exerted on the government to promote teachings of a moderate sheik rather than those of the entrenched extremist Yusuf Al-Qardawi"*.(Pg252 Militant Islam reaches America).

Targeting the terrorist but criticizing a religion; It thus gave an excuse to Bush Admin to attack Islamic faith, without any fear, that it will injure the feelings of 1.5 billion Muslims - instead, it seems a resolved intention to wage an ideological war.

In his book *The Great Experiment*, Strobe Talbott, one of the American Administration's Assistant Secretary of State, writes: "*For the first time in this century, for the first time in perhaps all history; man does not have to invent a system by which to live. We do not have to talk late into the night about which form of government is better.*" (George H.

W. Bush inaugural address January 20, 1989 pg257)

Further on January 29, 1991, in his State of the Union address, Bush said "*What is at stake is more than one small country, (he is referring to Kuwait) it is big ideas, a new world order, where diverse nations are drawn together in common cause to achieve the universal aspirations of mankind - peace and security, freedom and the rule of law.*"

(pg257)

Strobe Talbott on page 374 says: "*Charles*

*Krauthammer saw this trait in the president and his team early on in an essay he wrote for TIME at the end of Feb 2001, and he hailed it as just the sort of mettle that the country needed to take full advantage of the unipolar moment that Krauthammer had proclaimed a decade earlier."*

*"America is no mere international citizen. It is the dominant power in the world, more dominant than any since Rome. Accordingly, America is in a position to reshape norms, alter expectations, and create new realities. How? Through an unapologetic and implacable demonstration of Will."* The headline on Krauthammer's piece gave

this view of America's role and responsibility in the world, the name "The Bush Doctrine."

Talbot further says: "With the help of the American Enterprise Institute, a conservative think tank, Paul Wolfowitz assembled a group of informal advisers that produced a report predicting that the United States was "in for a two-generation battle with radical Islam." (pg. 375). *"When running for re-election in 2004, Bush was reported to have told a group of Amish voters in Pennsylvania that God spoke not just to him but through him."* (Pg376)

It is quite clear now that when the Cold War ended, the Western think tanks began to look for a new, more robust role for the U.S. They decided to

make Islam and Muslims the next perceived danger for the West and therefore planned a long-term strategy against it.

It is for such preparation for War and especially the War of ideas that new words were coined such as Islamists, moderate enlightenment, radical Islam, Islamic-fascism, totalitarian Islam, etc. one example is as below:

Daniel Pipes; American policy toward Islam,  
Georgetown University, Center for Muslim-Christian Understanding, September 23, 1999:

*"There is a great difference between Islam and Islamism. To put it most succinctly, they represent faith versus ideology. Islam is a religion of some fourteen centuries' antiquity, or, in the Muslim*

*view, even older. Islamism is an ideology of the 20th century, one that, to be sure, has its roots in earlier writings and thinking, but one which is very much a contemporary phenomenon, a response by modern people to modern problems. Islamism is also a political movement, and therefore a political response by the U.S. government to it is completely appropriate. As the only cohesive and virulent body of anti-American ideas active in the world today, it naturally attracts considerable U.S. attention."*

*"I see Islamism as a radical utopian movement very much in the image of other such movements of the 20th century. It represents an Islamic-flavored version of totalitarianism. Professor Esposito*

*distinguishes between moderate and extremist Islamism, but this taxonomy does not convince me. I see in these mere differences in tactics, not in goals. Totalitarians that use the ballot box are at the end hardly different from those who use violent means. Was Hitler less of a threat than Stalin?"*

On April 3, 2003, Daniel Pipes and Graham Fuller addressed The Washington Institute's Special Policy Forum. Mr. Pipes is director of the Middle East Forum and an adjunct scholar of the Institute. His most recent book is that Militant Islam reaches America (W.W. Norton, 2002). Mr. Fuller is the former vice-chair of the National Intelligence Council at the Central Intelligence Agency and senior political scientist at RAND. His latest book

is *The Future of Political Islam* (Palgrave, 2003).

The following is a rapporteur's summary of their remarks:

Daniel Pipes: *"Nowadays, Americans are likely to hear one of three replies to the question, 'Who is the enemy?' The first reply—'terrorists' -- is the Bush administration's response, which insists that there is no connection between Islam and terrorism. According to this view, Islam is a religion of peace, and violence in its name is a perversion of the true religion.*

*The second reply—"Muslims"—holds that the enemy is Islam itself. This view, once barely articulated, has gained ground since September 11, with prominent spokespeople and book-length*



*arguments. It is especially influential among Evangelical Christians.*

*A third and better reply is that the enemy is Islamism, a terrorist version of Islam. Islamism is the totalitarian root of the problem; terrorism is only a symptom, an instrument of War used by Islamists to achieve their objectives. Once these facts are understood, it becomes clear that the struggle is ultimately one of the ideas and armies, not of law enforcement or religion. As in World War II or the Cold War, the ideological enemy has to be defeated, followed by a rebuilding of the societies in which the ideology took hold.*

***How the moderate Muslims were created: If militant Islam is the problem, moderate Islam is***

*the solution. The world is facing not a Clash of Civilizations, but rather a struggle between Muslim moderates and militants. Muslims need to reinterpret such fundamental issues as the concept of jihad, the position of women, and the place of non-Muslim minorities. The United States can promote a modern, moderate, good-neighborly version of Islam, but it cannot on its own ensure the ascendancy of such a version. Only Muslims can do this."*

Graham Fuller:

Islamism is an ideology with a much broader reach than radical terrorists have. An Islamist is anyone who believes and actively attempts to implement, the notion that the Qur'an and the tradition of the

Hadith should be used to help guide the way societies and governments are run. This definition includes a broad spectrum of Muslims, from the Kurdistan Workers Party (PKK) supporters to Osama Bin Laden. The Islamist movement is growing and diversifying rapidly, embracing more and more people with vastly different views of what Islam should be."

In the coming years following changes were prominently noticed.

1. Strongly worded rhetoric against Islam, indirectly, by the statesmen and politicians in the U.S. and the West.
2. The rapid research work by the think tanks and political scientists, a sweeping criticism of Islam,

Islamic countries, and their social and education system.

3. Raising a new breed of liberal, moderate Muslim scholars in the U.S. and Western educational institutions, which addresses questions of "radical Islam" in a manner acceptable to the West's satisfaction.

4. Liberal writers and atheist thinkers are joining hands in criticizing Islam and its teachings. Persons are posing as atheists such as - Daniel Pipes, Robert Spencer leading propaganda assault against Islam.

5. A new breed of Ex-Muslims who claims they have left Islam – strongly supported by secret hands began attacking Islam using offensive and

filthy language –Persons like Ali Sina, Ibn Warraq, Ayaan Ali Hirsi Wafa Sultan Isra Naomani, and Irshad Manji, this group also includes those who made cartoons and films such as "fitnah".

Then there are groups, including politicians, journalists, and intellectuals in the Islamic countries who called themselves enlightened moderates.

In an Unseen Front in the War on terrorism, America is Spending Millions. To Change the Very Face of Islam, David E. Kaplan writes in U.S. News posted 4/15/2005.

*"Throughout the Muslim world, "Washington has quietly funded Islamic radio and T.V. shows, coursework in Muslim schools, Muslim think tanks,*

*political workshops, or other programs that promote moderate Islam." "The CIA is revitalizing programs of covert action that once helped win the Cold War, targeting Islamic media, religious leaders and political parties." [USNEWS p2]*

The U.S. administration kicked off two major initiatives in foreign broadcasting – Radio Sawa, a pop music-news station in 2002, and Alhurra, a satellite-TV news network, both aimed at Arab audiences. The article mentions that many of the ideas for implementing the strategy are "*coming not from the CIA, but the low-profile U.S. Agency for International Development. In the three years since 9/11, spending by the government's top purveyor of foreign aid has nearly tripled to over*

*\$21 billion, and more than half of that is now destined for the Muslim world."* [USNEWS p8]

It is a surprise to note that, while the Bush administration was issuing statements blaming Muslim societies of religious intolerance and extremism, they arranged Robert Spencer a known hate monger to deliver lectures on Islam and jihad for the United States Central Command, United States Army Command, and General Staff College, the U.S. army's Asymmetric Warfare Group, the FBI, the Joint Terrorism Task Force, and the U.S. intelligence community.

It is about this person that noted writer on religion Karen Armstrong wrote in her review of Spencer's books that he writes in hatred, deliberately

manipulating evidence to support his thesis.

(Armstrong, Karen (April 27, 2007), "Balancing the Prophet," FT.com (Financial Times))

We must have a brief introduction of this person, who was so valuable that he was deputed to lecture the full range of U.S. forces and defense departments on Islam and jihad.

Robert Bruce Spencer (born 1962) is an American blogger and author of articles and books relating to Islam and Islamic terrorism. He has published nine books, including two New York Times bestsellers, and is a regular contributor to David Horowitz's FrontPage Magazine. He is the creator of Jihad Watch, a blog that aims to bring public attention to what it describes as "the concerted effort by



Islamic jihadists... to destroy [non-Muslim] societies and bring them forcibly into the Islamic world".

From his own blog Jihad Watch:

Question: "*I read that you are Jewish.*"

Robert Spencer: "*Again, no, Jihadists commonly label all their opponents as Jews and Zionists. I am honored to be able to stand with Jews and others in defense of human rights against the totalitarian, supremacist jihad ideology.*"

## The origin of the anti-Islam narrative

**Professor Edward** has pointed out the similarities between the paid scholars in the colonial era and at present. He says in the preface to his work *Orientalism*:

*"So, from the very same directorate of paid professional scholars enlisted by the Dutch conquerors of Malaysia and Indonesia, the British armies of India, Mesopotamia, Egypt, West Africa, the French armies of Indochina and North Africa, came the American advisers to the Pentagon and the White House. Using the same clichés, the same demeaning stereotypes, the*

*same justification for power and violence (after all, runs the chorus, power is the only language they understand) in this case as in the earlier ones. These people have now been joined in Iraq by a whole army of private contractors and eager entrepreneurs to whom shall be confided everything from the writing of textbooks and the constitution to the refashioning of Iraqi political life and its oil industry. Every single empire in its official discourse has said that it is not like all the others. That its circumstances are special, that it has a mission to enlighten, civilize, bring order and democracy, and that it uses force only as a last resort. And, sadder still, there always is a chorus of willing intellectuals to say calming*

*words about benign or altruistic empires, as if one should not trust the evidence of one's eyes watching the destruction and the misery and death brought by the latest mission civilisatrice.*<sup>3</sup>

The new American policy was formulated by "Orientalists" having the same type of mentality, as mentioned by Professor Edward Said, this time, they are the neoconservatives and the Jews.

Gilles Keppel, in his book "The War for Muslim Minds," has, in a very profound way, explained the working and organization of neoconservatives who were behind foreign policy changes towards Islam.

He writes: "*The neoconservative "project" to restructure international order along ideological lines did not originate on September 11, although it received a significant boost for that tragic event. Moreover, the decisions President Bush made in the weeks and months after the attack cannot reduce to this one element. Nevertheless, in the months following September 11, the neocons enjoyed an extraordinary degree of influence at the highest decision-making levels of the Bush administration. Despite their relatively small number: – a few dozen intellectuals and academics at most, – these ideologies were able to sell their vision to the president. Moreover, persuade him to forsake the more pragmatic*

*diplomacy that had shaped American foreign policy, for the most part, since the Vietnam War."* One pg. 48-49

The founder of this group, which started in the 1960s, is a Jew, Irving Kristol, who was inspired by Leo Strauss, a German Jewish immigrant, a teacher in philosophy. It was in the 1980s that their thinking began to become an integral part of the American establishment's policies. One of the fathers of the new American strategy is said to be Wohlstetter Albert. Albert Wohlstetter's paternal grandparents were cosmopolitan Jews who immigrated to the United States from the Austro-Hungarian Empire in the latter half of the nineteenth century. He worked for RAND

Corporation think tank and argued that the use of precise and decisive force in a restricted war in a conflict area is crucial to U.S military preparedness. Manifestation of these policies can be seen in Stringer wielded Afghan war and the use of precision force and the idea of pre-emptive strike working in Iraq by George W. Bush. Wohlstetter later joined like-minded academics like Leo Strauss and Paul Wolfowitz. Writes Gilles Keppel: *"In 1992, the worldview found its theorist in Paul Wolfowitz, Wohlstetter disciple, whose star has risen over Washington during the presidential term of George W. Bush."* As Richard Cheney's undersecretary of defense for policy, he had authored a "Defense Planning

Guidance Paper," which set down the United States' strategic priorities in the wake of the Cold War. The document leaked to the New York Times described a project that would guarantee post-Cold War global supremacy for the United States through confrontation with regional regimes that were likely to challenge its absolute hegemony. To that end, the paper called for a policy asserting Washington's power wherever America's vital interests exist – with oil supplies and Israeli security at the top of the list." <sup>1</sup> pg. 57-58

Irving Kristol has very rightly said in his essays: Those of us in the United States who have been involved in this enterprise for some years now



are certainly encouraged to see a comparable enterprise underway in Israel. For our destinies are fused. American Jewry will not survive without Israel, and Israel cannot survive with the Jews of the United States." <sup>4</sup>

Here it is worth mentioning another name, Richard Perle, again a Jew who was heavily involved with the Reagan administration and served as an Assistant Secretary of Defense and also worked on the Defense Policy Board Advisory Committee from 1987 to 2004. He was Chairman of the Board in 2001 under the Bush administration but eventually resigned in 2003. He is the one who prepared a report of the

Israeli Prime Minister in 1996 known as "A clean break: A new strategy for securing the realm" "The report explained a new approach to solving Israel's security problems in the Middle East with an emphasis on "Western values." It has since been criticized for advocating an aggressive new policy, including the removal of Saddam Hussein from power in Iraq and the containment of Syria by engaging in proxy warfare and highlighting its possession of "weapons of mass destruction." Netanyahu.<sup>2</sup> rejected certain parts of his policies outlined in the paper

The ideas of neoconservatives got another uplift when, in the words of Gilles Keppel, "This

worldview found a home in June 1997, with the creation of a specially designed think tank headquartered in the same Washington building that sheltered the American Enterprise Institute and The Weekly Standard. Baptized by Kristol and Kagan as the Project for the New American Century (PNAC), this think tank admonished and excoriated politicians throughout the government to influence the foreign policy choices of the Clinton administration. Regular signers of the Project's petitions would later become passionate advocates of unilateralism in George W. Bush's entourage. Future vice-president Dick Cheney; future secretary of defense Donald Rumsfeld;

future assistant secretary of defense Paul Wolfowitz; future undersecretary of defense for policy Douglas Feith; future Department of Defense Policy Board chairman Richard Perle; future ambassador to Afghanistan Zalmay Khalilzad; and future member of the National Security Council Elliott Abrams." <sup>1</sup> pg. 61

It was around the Middle East question that the think tanks deliberations began to crystallize, and it was there that the line separating "civilized nations" from "rogue states" was drawn. Part of the theoretical underpinnings for this distinction found in a 1993 article on the "Clash of Civilizations" published in Foreign

Affairs by Harvard professor Samuel

Huntington.<sup>16</sup>

This theory of Clash of Civilizations facilitated the transfer of Cold War enmity of the West toward Islam. On January 30, 1998, Bill Kristol and Robert Kagan published an op-ed in the New York Times under the title "Bombing Iraq is not enough" and that "Saddam Hussain must go." To bring the changes in the Middle East, this was the first step, and it confirmed what Richard Perle has written in a report for the Israel government in 1996, later commonly known as "Clear break." This whole history clearly shows how Islam was intentionally chosen as a scapegoat and as an enemy. Those

leaders in the Middle East who feel threatened by indigenous Islamic movements, notably in Algeria, Tunisia, Egypt, and Israel, energetically promote the new Western concern with the "Islamic threat." The regime was facing the starkest threat in Algeria because it canceled the country's first free elections in January 1992 to prevent the Islamic Salvation Front (FIS) from coming to power. The Western Democracies tacitly accepted this blatantly anti-democratic action. The result has been the bloodiest civil war in modern Arab history, with over 30,000 killed as of May 1995. The common fear of radical Islamic movements has resulted in unprecedented State-to-state cooperation. In

January 1995, 18 Arab League interior ministers met and, at the urging of Egypt -- with strong backing from Algeria, Tunisia and Saudi Arabia -- agreed to draw up a "code of conduct for combating...

**People who influenced policies against Islam and Muslims:**

On the one hand, there were academics like Bernard Lewis, Samuel P Huntington, Leo Strauss, Irving Kristol, Robert Kagan, Max Boot, Charles Krauthammer, Francis Fukuyama Christopher Hitchens, and Richard Dawkins and on the other hand were American Administration advisers, lobbyists, journalists, and members of various

think tanks who participated very actively in helping the U.S. admin in adopting a strategic position about the Muslims and at the same time they were instrumental in leveling the public opinion against Islam and Muslims.

Prominent among them are Richard Perle, David Frum Wolfowitz, Douglas Feith, Norman Podhoretz This led to a more forceful thrust by inducting third-tier writers and activists such as Geert, Ayaan Ali Hirsi, Wafa Sultan, Irshad Manji, Isra Nomani, Pat Robertson, Franklin Graham Ann Coulter, Robert Spencer, David Horowitz, Daniel Pipes and so on.

In his book, Chain of Command Seymour Harsh writes: One former high-level intelligence



official spoke with awe of Perle's ability to "radically change government policy," even though he is a private citizen. "It is *an impressive achievement that an outsider can have so much influence and has even given an institutional base for his influence.*" *Perle's authority in the Bush administration was buttressed by close association, politically and personally, with many essential administration figures, including Wolfowitz and Douglas Feith.*"

(Chain of Command 193)

It is the same Richard Perle, who according to the Independent U.K reported on August 7, 2002, "The Pentagon has distanced itself from a report commissioned by an influential defense

think tank that suggested blowing up Saudi oil fields and damaging the country's financial assets unless it did more to fight terrorism. The review, presented to the Defense Policy Board, a right-wing group headed by Richard Perle, an assistant secretary of defense in the Reagan administration, suggested an extreme approach to dealing with a country that *"supports our enemies and attacks our allies"*. The Saudis are active at every level of the terror chain", the review - drawn up by Laurent Murawiec, a RAND Corp analyst and former adviser to the French Defense Ministry -Said "[Saudi Arabia] is the kernel of evil, the prime mover, the most dangerous opponent [in the Middle East]."

It is of interest to know about some background of these prominent personalities such as Richard Perle, Laurent Murawiec.

Perle was born in New York City, New York, to a Jewish family. His family moved to California, and Perle attended Hollywood High School in Los Angeles (his classmates included actor Mike Farrell and singer Ricky Nelson) and later, the University of Southern California, earning a B.A. in International Politics in 1964. As an undergraduate, he studied in Copenhagen at Denmark's International Study Program. He also studied at the London School of Economics and obtained an M.A. in political science from Princeton University in 1967. He is a member of

several think-tanks, such as the Hudson Institute, the Washington Institute for Near East Policy (WINEP) Board of Advisors, the Center for Security Policy (CSP), and (as a resident fellow) the American Enterprise Institute for Public Policy Research, as well as the neoconservative PNAC and the Jewish Institute for National Security Affairs (JINSA). Perle chaired a study group that included Douglas Feith and David Wurmser that produced a strategy paper for the incoming Likud Israeli Prime Minister Benjamin Netanyahu: "A Clean Break: A New Strategy for Securing the Realm."

(Wikipedia)

Laurent Murawiec: Originally from Poland, he is a Jewish military strategist who holds French citizenship. Member of the Hudson Institute and the Committee on the Present Danger [4] and formerly defense analyst at the RAND Corporation. In the 1980s, he wrote for Lyndon LaRoche Executive Intelligence Review [5]. His Book: *The Mind of Jihad*, Laurent Murawiec, Cambridge University Press, 2008.

The people who profoundly influenced Bush administration policies belonged to a group known as Project for the New American Century. The PNAC was an American think tank based in Washington, DC, that lasted from early 1997 to 2006. It was co-founded as a non-profit

educational organization by neoconservatives William Kristol and Robert Kagan. The PNAC exerted influence on high-level U.S. government officials in the administration of U.S. President George W. Bush and affected the Bush administration's development of military and foreign policies, especially involving national security and the Iraq War. After the election of George W. Bush in 2000, several PNAC members or signatories were appointed to key positions within the president's administration: Who is William Kristol, the Co-founder of this group?

William Kristol (born December 23, 1952) is an American neoconservative political analyst and

commentator. He is the founder and editor of the political magazine *The Weekly Standard* and a regular commentator on the Fox News Channel.

Kristol was born into a Jewish family in New York City. His father, the late Irving Kristol, served as the managing editor of *Commentary* magazine and is described as the "godfather of neoconservatism."

After the Bush administration developed its response to September 11, 2001, Kristol said, "We've just been present at a very unusual moment, the creation of a new American foreign policy." [8]

Kristol strongly backed the Bush administration's decision to go to war with Iraq.

Robert Kagan (born September 26, 1958, in Athens, Greece) is an American historian and foreign policy commentator. The group has the following prominent members who then became members of the Bush administration.

Richard Armitage John R. Bolton Dick Cheney Francis Fukuyama Zalmay Khalilzad. Richard Perle Donald Rumsfeld Paul Wolfowitz. This is the group which suggested a "new Pearl Harbor" is required to shape up world politics:

Section V of Rebuilding America's Defenses, entitled "Creating Tomorrow's Dominant Force", includes the sentence: "Further, the



process of transformation, even if it brings revolutionary change, is likely to be a long one, absent some catastrophic and catalyzing event—like a new Pearl Harbor.

It is therefore quite evident that when people who belong to this think tank came into power, they perused a hardline policy towards Islam and Muslims. They sought a new Pearl Harbor, which came in the shape of 9/11. It was mostly this group that permitted policies to dispense with Islamic ideas and to insult this religion worldwide. It is, therefore, essential to learning in some detail about the members of this group, which later on dissolved and then re-grouped in the shape of Hudson Institute these days. It is

only then that we can know the acts of later actors who were toeing their plans.

David Frum: Born to a Jewish family in Toronto, Ontario, Canada, on June 30, 1960, Frum is the son of the late Barbara Frum, a well-known veteran journalist. His father, Murray Frum, was a dentist who later became a multi-millionaire as a real estate developer. A former economic speechwriter for President George W. Bush, he is also the author of the first "insider" book about the Bush presidency.

An End to Evil: How to Win the War on Terror is a 2004 book about the "War on Terror", analyzing Islamic terrorist networks and proposing policies the United States

government should adopt to defeat them. The book was co-written by Richard Perle, who had previously been chairman of the Defense Policy Board Advisory Committee, and David Frum, a fellow at the American Enterprise Institute.

Political scientist Fareed Zakaria said about the book: "It is now possible to describe a neoconservative foreign policy, and David Frum and Richard Perle's new book, *An End to Evil: How to Win the War on Terror*, is a useful guide to it.

The fact is when it comes to religion Islam; every single Muslim is its custodian and watches for any innovation that is implanted into it. It is evident from various efforts in the

media and vast anti-Islamic publications that efforts to distort the teaching of Islam have been enhanced, especially after 9/11. We can monitor a new breed of pseudo-intellectuals, their publications, and articles only coming up after 9/11, which shows this is a brilliant and well-planned move against Muslims and Islam. It started by the Jewish writer on Islam Bernard Lewis who was then picked up by another American writer Samuel P Huntington who wrote a book "Clash of civilization" which was then taken as a basis of new-cons policy by the think tanks based in Washington DC most of these people were Jews.

Instead of addressing genuine grievances of the Arabs and the Muslims, The U.S. policymakers, under the influences of vested interest think tanks, opted to adopt a course of deception instead of peace and understand, one way to such deception is to spread false literature of moderate enlighten Islam.

It is exciting to note that China, the Soviet Union, or Japan has never made such attempts against Islam though they can also claim danger from political Islam and therefore pre-empt for an ideological war against Islam. The antichrist regime is being erected, and there are two prominent pieces of evidence for this. The prevailing economic and political system, which

is asking for human exploitation and is making him more impoverished economically by interest rate financial systems — the political system - which recently began to seek dominance, in the name of democracy.

In both these matters, the people behind it are the same. They want to shatter Western Christian society on the one hand by promoting atheism in the name of liberty and freedom, and the recent examples are vilifying of the church on moral ground and such voices demanding the church be pulled down. On the other side, the same people demonize Islam as a terror-ridden ideology which the West must fight

hence pulling strings so that two great religions lock horns in a long war on various fronts.

Their presence can be seen in U.S. think tanks and then in American policymaking administrative circles. Curtailing freedom of expression in the name of state security is yet another phenomenon found now in the U.S. and Western society.

War on terror and Muslim Ummah

1. The apologetic Muslims
2. The liberal thinker who mushroom after 9/11
3. The infidels
4. The historians
5. The think tanks
6. The global policymakers

## **The terrorist attacks and new U.S. policy**

The name of the newly devised game is terrorism, a non-ending pursuit to chase the enemy, wherever he could be found, whatever face he could imagine. He can be in the United States in the U.K or Spain, a bunch of robin hoods in the mountains of the Pak-Afghan border. In the jungles of the Philippines or Somalia. He can be in Yemen or Saudi Arabia. Such is the shape of the war on terror. A terrorist can be found as a suicide bomber, a money launderer, a hate speech delivering mullah in a Masjid. Those people are



thought to come from Madrasas, took the name of Taliban who is fighting an ongoing war in Afghanistan pitched against armed forces of forty-five countries including NATO and the U.S., But equally, they came from well to do families, and they have lived in the Western societies of Europe and America. Such was the bunch of men who hijacked the plane on 9-11. Then were those born in Britain who did the train bombing in London. A terrorist can be anywhere.

These terrorists must be dealt with equally brutal force. Therefore, if caught, they are imprisoned in unique places such as Guantanamo Bay, Abu Ghraib, Bagram Airbase in Afghanistan, and many other secret prisons located in Eastern Europe and

other unknown places. Many of the suspects were taken without producing them before the court of law. Sometimes, their head money is received by their governments. These people later came to be known as missing persons.

War on terror is the cause of the Afghan war, which now enters into its eighteen years. It has spread to neighboring Pakistan, where drone attacks are said to be very successful. These attacks have killed more innocent men, women, and children than the terrorists themselves. The event of 9/11 provided an opportunity for the fight against terrorism. It is another question if the 9/11 incident was real or not. This is a question that requires a separate topic to deal with. Nafeez

Mosaddeq Ahmed, in his book, *The War on Freedom: How and Why America Attacked, September 11, 2001. He Writes about the 9/11 attacks in detail.*

Nafeez is Executive Director of the Institute for Policy Research and Development (IPRD), U.K.

His work highly appreciated by Professor John McMurtry of Ontario University' philosophical department who has to say this about his book;

*"This riveting and thoroughly documented study is a 'must' resource for everyone seeking to understand the attack on the World Trade center of new York on September 11, 2001 and 'America's new War' since it connects together over 10 years of relevant covert actions and decisions by top-*

*level Security-state operations, and organizes the whole into a coherent and devastating exposé of the real meaning and construction of the historic turn off 'the war against terrorism' now rewriting laws and constitutions across borders. For those who have seen or filed facts on these matters from web-disclosures and scattered revelations of newspapers, this volume provides the detailed documentation in a definitive and masterful record."*

*"In examining any crime, a central question must be 'who benefits?' The principal beneficiaries of the destruction of the World Trade Center are in the United States: The Bush administration, the Pentagon, the CIA and FBI, the weapons industry,*

*the oil industry. It is reasonable to ask whether those who have profited to such an extent from this tragedy contributed to bringing it about."*

Investigative journalist Patrick Martin – The war on freedom page 290. Nafeez writes: "*As far as the facts on record are concerned, the best explanation of them, in the opinion of this author, is one that points directly to U.S. state responsibility for the events of September 11, 2001. A detailed review of the facts points not only to Kabul but to Riyadh, Islamabad, and most principally, Washington.*

*Furthermore, in the opinion of this author, the documentation presented in this study strongly suggests, though not necessarily conclusively, that*

*significant elements of U.S. government, military, and intelligence agencies had extensive warning of the 11th September attacks, and were in various ways complicit in those attacks. This is certainly not a desirable inference, but it is one that best explains the available data. This examination has found that a specific war on Afghanistan to be launched in October 2001 had planned for at least a year, and in general, terms related to regional strategic and economic interests had been rooted in at least four years of strategic planning. This planning, in turn, is the culmination of a decade of regional strategizing. All that was required was a trigger for these war plans, which was amply*

*provided by the tragic events of 11Th September.*

*The war on freedom page 290*

Returning to the topic:

The notion that the various groups are at least thinking like worries Bruce Riedel, who a year ago was a co-author of president Obama's first review of strategy in the region. "*Two separate movements are converging here,*" said Mr. Riedel, a senior fellow at the Saban Center for Middle East Policy at the Brookings Institution. "*The ideology of global jihad has been bought into by more and more militants, even guys who never thought much*

*about the broader world. And that is disturbing because it is a force multiplier for al-Qaeda."*

This scenario has driven Pakistan military into the American war on terror, and its army is now continuously fighting a war in places as Swat Waziristan, Bajour, Orakzai Agency, and other tribal areas. The economy of this country is shattered, and lawlessness is on the rise. On top of this private security agency such as Blackwater and Dyncom along with CIA have set up their networks which now operates in this country, its respect and sovereignty are long compromised. Another country devastated by war in Iraq. On the pretext of weapons of mass destruction, this war brought death and misery to the people of Iraq.



The whole war was based on lies; the country is still in chaos and turmoil. There were attempts to link Saddam Hussein's government with al-Qaeda, but such moves badly failed.

Palestine and its people remain under Israel aggression, which is always over sighted by the U.S. and the West. These Palestinian people strive to seek a just and peaceful solution to the problem according to U.N resolutions but fail. The Americans use vetoes against the majority decisions, in favor of Israel. The Palestinians resorted to protests, then some of its groups resorted to violence, and still, such struggle is continuing, making Lebanon, Syria, and Jordan destabilize in this process.

The people now have excess to news and information as the story develops, media shows events as they happen in real-time. Propaganda manipulation is not as easy as it was before. The people think and analyzes the facts and form their own opinions. The acts of the United States and the West are not appreciated by the people in the Muslim world. Unless the U.S. does not take a course of justice and honest broker in the world peace, its actions will be seen with doubt and contempt. In the age of real-time information, the opinion and the reaction of a common man is most significant.

It is this individual reaction, which forced the persons working for the U.S. forces itself to bring

out those horrible pictures from Abu Ghraib prison, the criminal acts committed there were brought into light on the social media, which will now remain a matter of shame forever.

Where state power has attained sophistication, to eliminate its opponents, a single armless person acting according to his conscience dares to throw a shoe at the commander in chief of a superpower. I am sure in the coming times we are going to see a common man standing alone before the might of an oppressive superpower, without fear. A superpower can have the superiority of force, but it cannot win the will of the people. It can rule through the skies and ransack the land, but it

cannot remain their longer as long as the people hate them.

These are the lessons of recent wars in Iraq and Afghanistan. Continuous bleeding situations will drain the resources and will put a death knell in the neck of any proud aggressor.

Says Noam Chomsky in his book *fateful triangle*: *"Israel has tried killing, beating, gassing, mass arrests, deportation, destruction of houses, curfews and other forms of harsh collective punishment. Nothing has succeeded in enforcing obedience or eliciting a violent response. The Palestinian uprising is a remarkable feat of collective self-discipline. It is quite different from the struggle of the Jews of Palestine for a Jewish*

*state, with the murder of British officials, the assassination of U.N. mediator Folke Bernadotte, the hanging of British hostages, and many atrocities against Arab civilians". Page 811.*

There is another narrative where the state itself is committing terrorism. It is a double standard that such terrorism is over sighted. Noam Chomsky in his book "Pirates & Emperors old and new" has shown us a glimpse of such terrorism when he writes: *"The major victims of international terrorism in the past several decades have been Cubans, Central Americans, and inhabitants of Lebanon, but none of this count, by definition. When Israel bombs Palestinian refugee camps killing many civilians - often without even a*

*pretense of "reprisal" - or sends its troops into Lebanese villages in "counter-terror" operations where they murder and destroy, or hijacks ships and dispatches hundreds of hostages to prison camps under horrifying conditions, this is not "terrorism";* <sup>4</sup>

Similarly, it is not terrorism when paramilitary forces operating from U.S. bases and trained by the CIA bombard Cuban hotels, sink fishing boats and attack Russian ships in Cuban harbors, poison crops, and livestock, attempt to assassinate Castro, in missions that were running almost weekly at their peak. Many similar actions on the part of the emperor and his clients are not the subject of conferences and learned tomes or anguished

commentary and diatribes in the media and journals of opinion. 8. He further writes:

The successes of the first phase of the "war on terror" in Central America mirrored in the second major area of concern, the Middle East/Mediterranean region. In Lebanon, Palestinian refugees were crushed by U.S.-backed terror operations, and Lebanese society suffered further trauma. Some 20,000 were killed during the 1982 Israeli invasion, many more in atrocities of the Israeli army (IDF) and its mercenaries in occupied Lebanon in the years that followed, continuing through the 1990s with periodic Israeli invasions that drove hundreds of thousands from their homes, killing hundreds. The Lebanese

government reports 25,000 killed after the 1982 invasion.

There was rarely a credible pretext of self-defense, as Israeli authorities conceded (apart from propaganda directed to the U.S.). U.S. support was consistent and decisive throughout. In the Israeli-occupied territories, terror and repression increased through the 1980s. Israel barred development in the occupied territories, taking over valuable lands and much of the resources while organizing settlement projects in such a way as to leave the indigenous population isolated and helpless. The plans and programs relying crucially on U.S. military, economic, diplomatic, and ideological support".<sup>8</sup>



In the early days of the 35-year military occupation, Moshe Dayan -one of the Israeli leaders most sympathetic to the plight of the Palestinians - advised his cabinet colleagues that Israel should tell Palestinians that they will "live like dogs, and whoever wishes, may leave." <sup>11</sup>

Like many such exercises, the hallmark of the occupation has been humiliation and degradation of the "Araboushim" (the counterpart of "niggers," "kikes"), who must be taught not to "raise their heads," in the standard idiom. Twenty years ago, reviewing one of the earlier outbreaks of settler/IDF violence, political scientist Yoram Peri ruefully observed that three-quarters of a million young Israelis have learned from military service

"that the task of the army is not only to defend the state in the battlefield against a foreign army but to demolish the rights of innocent people just because they are Araboushim living in territories that God promised to us. "The "two-legged beasts" (prime minister Menachem Begin) will then be able "to scurry around like drugged roaches in a bottle" (Chief of Staff Rafael Eitan).

Eitan's superior Ariel Sharon, fresh from his invasion of Lebanon and the Sabra-Shatila massacre, advised that the way to deal with demonstrators is to "cut off their testicles." The mainstream Hebrew press reported "detailed accounts of terrorist acts [by the IDF and settlers] in the conquered territories," which we are

presented to prime minister Begin by prominent political figures, including leading hawks. These included regular exercises of humiliation, such as forcing Araboushim to urinate and excrete on one another and crawl on the ground while they call out "Long Live the State of Israel" or click the earth; or on Holocaust day, to write numbers on their own hands "in memory of Jews in the extermination camps." Such acts had scandalized much of the Israeli public since, again when they repeated Sharon's April 2002 invasion.<sup>8</sup>

The same kind of mindset comes to light when in an interview with Fox News on September 24, 2001, Israeli President Benjamin Netanyahu said; *"Militant Islam, a virulent strain of Islam,*

*wants to reverse a thousand years of history; they want to destroy the main engine of the West which is the United States. So, they will attack again and again and again. Unless they dismantle this network and the regimes that support it neutralized, the consequences will be tremendous. Israel and the Jews are the motivators who had advised the U.S. policymakers to adopt a harsh attitude towards Islam and Muslims as they are its enemies."* <sup>9</sup>

The state of Israel has proved itself the most ruthless regime in the world, whose very foundations laid on terrorism. It is state terrorism and war crimes both being leashed out upon the people of Palestine. The people who are living

under occupation and oppression since the birth of Israel. The propagandists and the Western media do highlight the acts of violence carried out by the Palestinians, but they never brought up the state terrorism carried out by Israel. Like the CIA, Israel's Mossad has a history of terrorist acts and clandestine operations, and assassinations to eliminate their opponents.

# Chapter four

## War on Islam

The question is why Islam is picked up as an enemy?

There could be multiple reasons for this:

. Picking up an ideology as an invisible enemy can keep the war going on for a limitless time, and keep their population under continuous fear indefinitely.

- The need for a new enemy after the Cold War against U.S.S.R and communism ended.
- Islam is the West's historical adversary and, therefore, a good target.
- Islamic ideology is unacceptable for the West.
- Islam is resurging and is a threat to Western Civilization.
- Israel is an ally of the West, needed as a check on the Arabs to protect oil and geopolitical interests in that region makes Islam the right candidate as an enemy.

### **How the war against Islam fought.**

1. On the Ideological front.

2. On the military front.
3. By making strategic changes in U.S strategy like pre-emptive strikes and destroying opposing regimes.
4. At the media front, spreading disinformation and liberal programs throughout the Muslim region.
5. Carrying out clandestine operations and assassinations, and regime changes.
6. Intelligence gathering.
7. Raising false enemies and keeping them alive secretly, such as ISIS or Dahesh, to discredit Islam.
8. Gathering allies for doing the activities together.



9. Muslim collaborators, the willful rulers, establishment, religious scholars, the media, and journalists.

### **The fight on the ideological front.**

1. The Jewish scholars
2. Jewish supported think tanks
3. Apostate Muslims posing as writers
4. Liberal and atheist front against Islam such as Daniel Pipes, Robert Spencer.
5. The liberal Muslim scholars
6. The paid media and liberal journalists in Muslim countries.

7. Attack on Muslim education systems and vigorous efforts to change the education curriculum in Muslim countries.

**What is in danger due to these policies?**

- The liberty of a common man.
- Freedom of thoughts and expressions.
- Tolerance towards diversity and pluralism.
- Democracy in the real sense.

The question comes into mind, why they are against Islam? What do they think Islam is all about?

This is the most important question before us if Islam is their declared enemy, what strategy they have adopted against it, how they used

their hard and soft power. How the Muslims and their rulers are responding?

Events taking place today will be impartially judged tomorrow. Cause of action for such significant matter, such as declaring a dominant religion as an enemy, cannot remain hidden or manipulated for a long time; they must be judged honestly in the light of truth and rightfully recorded. Unfortunately, the war on Islam is one such event that has not been reported honestly yet. Those who are committing evil blame Islam as evil. These forces are attacking Islam, pretending as if they attacked. In reality, heavy men and material losses have been inflicted upon the Muslims. To

deceive the people of the world, at the same time, those who are attacking Muslims, are crying wolves. The harm to the Muslim communities is self-evident in the shape of destruction that we find in Afghanistan, Iraq, Syria, Libya, Yemen, and the sufferings of the people of Palestine and Kashmir. The attacks on Islam are self-evident by the propaganda campaign carried out by the States and non-state organizations. This smearing campaign is spread well over hundreds of articles and books written against Islam, the vilifying campaign on the media, and even into Hollywood movies. Weak and small matters projected as essential stories of the day and threats, and then being

destroyed ruthlessly by the use of sheer force, killing civilian populations, maiming them, and making them refugees, which then flocks towards Europe and elsewhere.

The irony is that most Muslims do not comprehend that a full-blown war is underway on Islam. Even these facts are known to the puppet rulers of the Muslims, and they hide these facts from their population. Most of the time, such rulers are the collaborators and facilitators, as their priority is to secure their rule.

This writer endeavors to find out if the war on Islam is in progress?

The war on Islam is more serious a matter than a war on Muslims, and both are not similar at all. This is the first time in history that large states have declared Islam as an enemy. Hitting the creed and ideology is a more severe and critical matter than hitting the followers. 1.7 billion adherents adore Islam; therefore, it is not a small matter.

### **Islam is the enemy**

On February 13, 1991, during the first Gulf War, the U.S. dropped two laser-guided bombs on the Amiriyah public air raid shelter in Baghdad.

More than 400 Iraqi civilians were incinerated or boiled alive. For years afterward, visitors to a memorial there would meet. A woman whose

eight children had died during the bombing; was living in the ruined shelter because she could not bear to leave that place because of her memories of her beloved children who died at that spot.

Now, imagine that immediately after the bombing, Saddam Hussein had delivered a speech on Iraqi TV in which he plaintively asked: "Why do they hate us?" In an interview last march (2017) with Anderson Cooper, Donald Trump tried to puzzle out what is behind the terrorism directed at the U.S. "*I think Islam hates us,*" Trump learnedly opined. "*There is a tremendous hatred there, we have got to get to the bottom of it.*"

*"In Islam itself?"* asked Cooper. Trump responded, *"You are going to have to figure that out. You will get another Pulitzer."*

During Trump's speech at the CIA right after his inauguration, he expressed the same bewilderment. *"Radical Islamic terrorism,"* pondered Trump. *"This is something nobody can even understand."*

John F. Kelly, now Trump's head of the Department of Homeland Security, is similarly perplexed, saying in a 2013 speech that *"I don't know why they hate us, and I frankly don't care, but they do hate us and are driven irrationally to our destruction."*



Meanwhile, in private, the non-crazy members of the U.S. foreign policy establishment aren't confused at all. They understand quite well that Islamist terrorism is almost wholly blowback from the foreign policy they've designed.

The 9/11 Commission report quietly acknowledged, hundreds of pages in, that *"America's policy choices have consequences. Right or wrong, it is simply a fact that American policy regarding the Israeli-Palestinian conflict and American actions in Iraq are dominant staples of popular commentary across the Arab and Muslim world."* A senior official in the George W. Bush administration later put it more bluntly to Esquire: That without the post-Gulf

War sanctions that killed hundreds of thousands of Iraqis and the stationing of U.S. troops in Saudi Arabia, *“Bin Laden might still be redecorating mosques and boring friends with stories of his mujahedeen days in the Khyber Pass.”*

For its part, the Defense Department’s Science Board concluded in a 2004 report that *“Muslims do not ‘hate our freedom,’ but rather, they hate our policies. The overwhelming majority voice their objections to what they see as one-sided support in favor of Israel and against Palestinian rights, and the long-standing, even increasing support for what Muslims collectively see as*

*tyrannies, most notably Egypt, Saudi Arabia, Jordan, Pakistan, and the Gulf states.”*

Donald Trump is president of the United States, and Steve Bannon is his chief strategist.

Bannon straightforwardly believes as he told a conference at the Vatican in 2014, that “*we’re in a war of immense proportions*” that’s part of the “long history of the Judeo-Christian West struggle against Islam.”<sup>1</sup>

During a memorial service in Baghdad, Iraqis gather around a bomb hole in the ceiling of the Al-Amiriya shelter in 2003, where more than 400 people were killed in a U.S.-led missile attack during the Gulf War.



Amiriyah public shelter: Courtesy The New York Times.

The creation of a new threat paradigm was already well underway, well before 9/11. *“The security challenges we face today do not come*

*from the east alone,”* observed President Bush in a May 1989 address at the Coast Guard Academy. *“The emergence of regional powers is rapidly changing the strategic landscape... We must check the aggressive ambitions of renegade regimes.”* [6] The president’s language echoed the theme of a 1988 document from the center for Strategic and International Studies, entitled *“Meeting the Mavericks: Regional Challenges for the Next President.”* For the CSIS authors, *“At issue is the viability of military power as a general instrument of diplomacy... The gap between U.S. capabilities and credibility may widen further as the world becomes increasingly multi-polar.”* Citing weapons proliferation, the

rise of regional powers, and a generally “*more diffuse environment*,” the report urged that Third World developments “*no longer be regarded either as troubleshooting at the margins of security or as subsets of the central U.S.-Soviet rivalry. Instead, the ability to cope with regional challengers must become a central objective of U.S. foreign policy.*”<sup>7</sup>

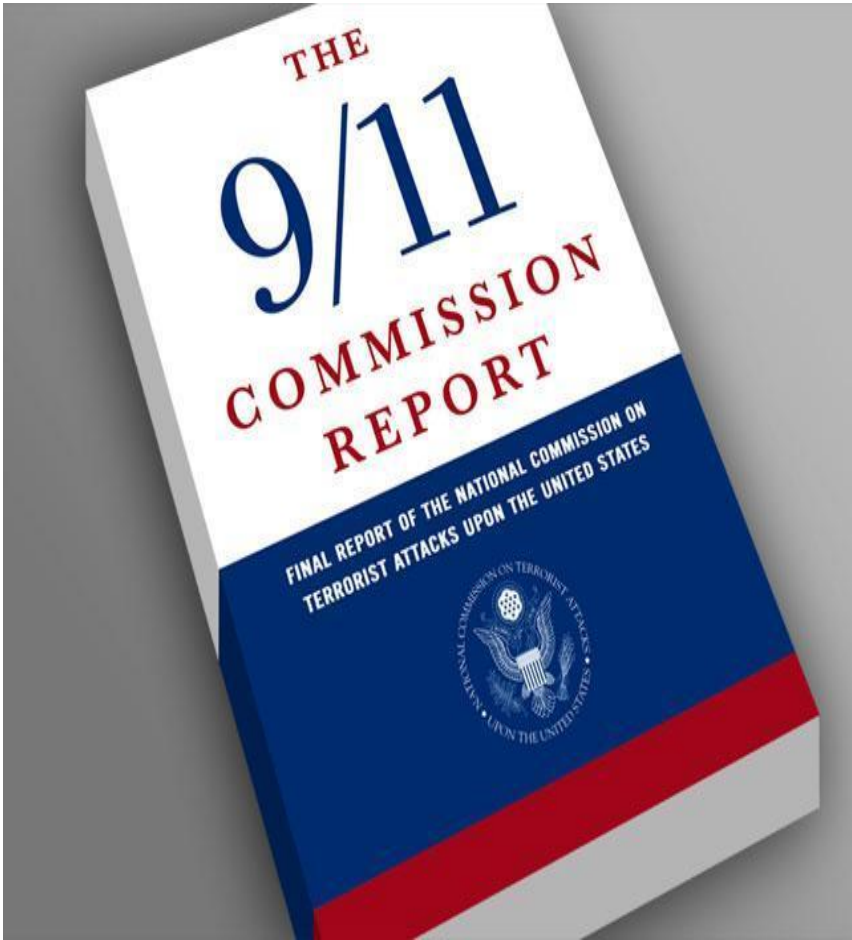
After 9/11, the threat precepts took the following shape in the language of the 9/11 Commission itself. Here are essential abstracts from that report. By the late evening of September 11, “Secretary Rumsfeld urged the president and the principals to think broadly about who might have harbored the attackers,

including Iraq, Afghanistan, Libya, Sudan, and Iran. He wondered aloud how much evidence the United States would need to deal with these countries, pointing out that major strikes could take up to 60 days to assemble.<sup>34</sup> President Bush chaired two more meetings of the NSC on September 12. In the first meeting, he stressed that the United States was at war with a new and different kind of enemy. The president tasked principals to go beyond their pre-9/11 work and develop a strategy to eliminate terrorists and punish those who support them. As they worked on defining the goals and objectives of the upcoming campaign, they considered a paper that went beyond al-Qaeda

to propose the “*elimination of terrorism as a threat to our way of life*,” an aim that would include pursuing other international terrorist organizations in the Middle East.<sup>8</sup> pg330-331, Clarke has written that on the evening of September 12, President Bush told him and some of his staff to explore possible Iraqi links to 9/11. “*See if Saddam did this*,” Clarke recalls the president telling them. “*See if he’s linked in any way*.”<sup>60</sup> While he believed the details of Clarke’s account to be incorrect, President Bush acknowledged that he might well have spoken to Clarke at some point, asking him about Iraq.<sup>8</sup>



On the afternoon of 9/11, according to contemporaneous notes, Secretary Rumsfeld instructed General Myers to obtain quickly as much information as possible. The notes indicate that he also told Myers that he was not merely interested in striking empty training sites. He thought the U.S. response should consider a wide range of options and possibilities. The secretary said his instinct was to hit Saddam Hussein at the same time—not only Bin Laden. Secretary Rumsfeld later explained that at the time, he had been considering either one of them, or perhaps someone else, as the responsible party eight pg



*The 9/11 Commission Report consists of about 450 pages, draws the parameters for war on terror.*

Secretary Powell recalled that Wolfowitz—not Rumsfeld—argued that Iraq was ultimately the source of the terrorist problem and should, therefore, be attacked.<sup>66</sup> Powell said that Wolfowitz was not able to justify his belief that Iraq was behind 9/11. "Paul was always of the view that Iraq was a problem that had to be dealt with," Powell told us. Eight pg335. A strategic policy change took place. The pre-emptive action within the boundaries of sovereign states was declared admissible.

The 9/11 commission report says in this regard: "Defining the Threat: In the post-9/11 world, threats are defined more by the fault lines within societies than by the territorial boundaries between

them. From terrorism to global disease or environmental degradation, the challenges have become transnational rather than international. That is the defining quality of world politics in the twenty-first century. National security used to be considered by studying international frontiers, weighing opposing groups of states, and measuring industrial might. To be dangerous, an enemy had to muster large armies. Threats emerged slowly, often visibly, as weapons were forged, armies conscripted, and units trained and moved into place. Large states were more powerful; they also had more to lose. They could be deterred. Now threats can emerge quickly. An organization like al-Qaeda, headquartered in a country on the

other side of the earth, in a region so sick that electricity or telephones were scarce, could nonetheless scheme to wield weapons of unprecedented destructive power in the largest cities of the United States. In this sense, 9/11 has taught us that terrorism against American interests "Over there" should be regarded just as we regard terrorism against America "over here." In this same sense, the American homeland is the planet. But the enemy is not just "terrorism," some generic evil." <sup>2</sup>

This vagueness blurs the strategy. The catastrophic threat at this moment in history is specific. It is the threat posed by Islamist terrorism—especially the al-Qaeda network, its affiliates, and its ideology<sup>3</sup>.

The Western academics think that Osama bin Laden and other Islamist terrorist leaders draw on a long tradition of extreme intolerance within one stream of Islam (a minority tradition), from at least Ibn Tamiya, through the founders of Wahhabism, through the Muslim Brotherhood, to Sayyid Qutab. (Perception that this is an extremist form of Islam is self-imagined). That stream is motivated by religion and does not distinguish politics from religion, thus distorting both. They are further fed by grievances stressed by Bin Laden and widely felt throughout the Muslim world—against the U.S. military presence in the Middle East, policies perceived as anti-Arab and anti-Muslim, and support of Israel. Bin Laden and Islamist terrorists

mean what they say: to them, America is the font of all evil, the "head of the snake," and it must be converted or destroyed.

It is not a position with which Americans can bargain or negotiate. With it, there is no common ground—not even respect for life—on which to begin a dialogue. It can only be destroyed or utterly isolated.

Because the Muslim world has fallen behind the West politically, economically, and militarily for the past three centuries, and because few tolerant or secular Muslim democracies provide alternative models for the future, Bin Laden's message finds receptive ears. It has attracted active support from thousands of disaffected young Muslims and

resonates powerfully with a far more significant number who do not actively support his methods.

The resentment of America and the West is sincere, even among leaders of relatively successful Muslim states. 4

Tolerance, the rule of law, political and economic openness, the extension of more significant opportunities to women—these cures must come from within Muslim societies themselves. The United States must support such developments. But this process is likely to be measured in decades, not years. It is a process that will be violently opposed by Islamist terrorist organizations, both inside Muslim countries and in attacks on the United States and other Western



Nations. The United States finds itself caught up in a clash within a civilization. That clash arises from particular conditions in the Muslim world, conditions that spill over into expatriate Muslim communities in non-Muslim countries. Our enemy is twofold: al-Qaeda, a stateless network of terrorists that struck us on 9/11; and a radical ideological movement in the Islamic world, inspired in part by al-Qaeda, which has spawned terrorist groups and violence across the globe. The first enemy is weakened but continues to pose a grave threat. The second enemy is gathering and will menace Americans and American interests long after Osama Bin Laden and his cohorts are killed or captured. Thus, our strategy must match

our means to two ends: dismantling the al-Qaeda network and prevailing in the longer term over the ideology that gives rise to Islamist terrorism.

Islam is not the enemy. It is not synonymous with terror. Nor does Islam teach terror. America and its friends oppose a perversion of Islam, not the great world faith itself. Lives guided by religious faith, including literal beliefs in holy scriptures, are common to every religion and represent no threat to us. Other religions have experienced violent internal struggles. With so many diverse adherents, every dominant religion will spawn violent zealots. Yet understanding and tolerance among people of different faiths can and must prevail. The present transnational danger is Islamist terrorism. What is

needed is a broad political-military strategy that rests on a firm tripod of policies to:

- attack terrorists and their organizations;
- Prevent the continued growth of Islamist terrorism, and
- protect against and prepare for terrorist attacks. 8

pg. 361-363.

The first phase of our post-9/11 efforts rightly included military action to

Topple the Taliban and pursue al-Qaeda. This work continues. However, long-term success demands the use of all elements of national power: diplomacy, intelligence, covert action, law enforcement, economic policy, foreign aid, public diplomacy, and homeland defense. If we favor one

tool while neglecting others, we leave ourselves vulnerable and weaken our national effort. Indeed, the strategy should include offensive operations to counter-terrorism. Terrorists should no longer find a haven where their organizations can grow and flourish. America's strategy should be a coalition strategy that includes Muslim nations as partners in its development and implementation.

Our effort should be accompanied by a preventive strategy that is as much, or more, political as it is military. The strategy must focus clearly on the Arab and Muslim world, in all its variety.<sup>8</sup> pg.

364. By the passage of time how terror threat changed into an ideological battle against Islam, here is another glimpse:

"The 11 September attacks put religion on the American agenda in a new and urgent way. More narrowly, 11 September would seem to have put the Muslim religion on the agenda in the form of Islamist terrorism. Nevertheless, the Bush administration has declared war not on Islamist terrorism but terrorism tout court. To be sure, it may be tactically wise for the administration to mention Islam only in passing and speak instead, as Attorney General John Ashcroft did on 19 February 2002, of freedom as a sacred cause transcending religious division:

This is not a conflict based on religion. It is a conflict between those who believe that God grants us choice and those who seek to impose their

choices on us. It is a conflict between inspiration and imposition, the way of peace, and the way of destruction and chaos. It is a conflict between good and evil. And as President Bush has reminded us, we know that God is not neutral between the two.<sup>1</sup> But it would seem essential for the administration to reckon at least privately with the fact that its enemy defines the war, to quote Osama Bin Laden in late September 2001, as 'Islam's battle in this era against the new Christian-Jewish crusade led by the prominent crusader Bush under the flag of the cross.'<sup>9</sup>

Lieutenant General William G. 'Jerry' Boykin, Secretary of Defense Donald Rumsfeld's deputy undersecretary for intelligence, has told Christian

groups around the United States – often speaking in uniform –that radical Muslims hate the United States 'because we're a Christian nation... and the enemy is a guy named Satan'. Of a 1993 confrontation with a Somali warlord, he once said, *"I knew that my God was a real God and he was an ado "*. The Los Angeles Times quotes 'A top U.S. official...Traveling in the Middle East when news of Boykin's remarks broke': *'It was the worst day of my life. It confirmed [the Muslims'] conspiracy theory that the war on terrorism is a war on Islam'* .9 pg. 31

Now the time has come to be bolder more forthcoming about blaming Islam.

George W Bush, in his book *Decision Points* published in 2010, writes about his speech at his oath ceremony:

*"At this second gathering, our duties are defined not by the words I use, but by history, we have seen together. For a half-century, America defended our freedom by standing watch on distant borders. After the shipwreck of communism came years of relative quiet, years of repose, years of sabbatical – and then there came a day of the fire. We have seen our vulnerability – and we have seen its most profound source. For as long as whole regions of the world simmer in resentment and tyranny – prone to ideologies that feed hatred and excuse murder – violence will gather, multiply in*



*destructive power, cross the most defended borders, and raise a mortal threat. There is only one force of history that can break the reign of hatred and resentment, expose the pretensions of tyrants, and reward the hopes of the decent and tolerant, and that is the force of human freedom. We are led, by events and common sense, to one conclusion: The survival of liberty in our land increasingly depends on the success of liberty in other lands. The best hope for peace in our world is the expansion of freedom in the entire world. so, it is the policy of the United States to seek and support the growth of democratic movements and institutions in every nation and culture, with the ultimate goal of ending tyranny in our world.<sup>10</sup>*

Here is what Dick Cheney has to say in his March 2007 speech to the American Israel Public Committee.

*"We are the prime targets of a terror movement that is global and, yes, global in its ambitions. The leaders of this movement speak openly and specifically of building a totalitarian empire covering the Middle East, extending into Europe and reaching across to the islands of Indonesia, one that would impose a narrow, radical vision of Islam that rejects tolerance, suppresses dissent, brutalizes women and has one of its foremost objectives the destruction of Israel. Their creed is extreme and backward-looking, yet their methods are modern and sophisticated. The terrorists use*

*the Internet to spread propaganda, to find recruits, and they're employing every other tool of communication and finance to carry out their plans.*

*It's odd to think of ideologues out of the Dark Ages having a modern media strategy, but the fact is they do. They take videos of their attacks and put them up on the Internet to get them broadcast on television. They send messages and images by e-mail and tell their followers to spread the word. They wage war by stealth and murder, disregarding the rules of warfare and rejoicing in the death of the innocent. And not even the instinct of self-preservation is a restraint. The terrorists value death the same way you and I value life.*

*Civilized, decent societies will never fully understand the kind of mindset that drives men to strap on bombs or fly airplanes into buildings, all to kill unsuspecting men, women, and children who they have never met and who have done them no wrong. But that is the very kind of blind, prideful hatred we're up against. And their aim, ultimately, is to acquire the means to match that hatred and to use chemical, biological, or nuclear weapons to impose their will by unspeakable violence or blackmail.*

*An enemy that operates in the shadows and views the entire world as a battlefield is not one; we can fight with strategies used in other wars. An enemy with fantasies of martyrdom is not going to sit*

*down at a table for negotiations. Nor can we fight to a standoff -- (applause). Nor can we fight to a standoff, hoping that some form of containment or deterrence will protect our people. The only option for our security and survival is to go on the offensive, facing a threat directly, patiently and systematically, until the enemy destroyed.*

*(Applause.)*



Dick Cheney

The war on terror is more than a contest of arms and more than a test of will, and it is also a battle of ideas. We know now to a certainty that when people across the Middle East are denied freedom, that is a direct strategic concern of all free nations. By taking the side of moderates, reformers, and advocates for democracy, by providing an alternative to hateful ideologies, we improve the chances for lasting peace, and we advance our security interests.<sup>21</sup>

Mr. Trump's advisers, echo the president's most bellicose anti-Muslim rhetoric. They include national Security Adviser Michael Flynn, senior adviser Steve Bannon, and attorney general nominee Jeff Sessions. Mr. Flynn, for

instance, called Islam a "political ideology" that "hides behind this notion of it being a religion" - the line that prompted the pointed questions for Gorka last week. He's compared the religion to "cancer" and tweeted that a fear of Muslims is "rational." Mr. Bannon, who served as head of the nationalist media website Breitbart before taking a top position in Mr. Trump's presidential campaign, called Islam "the most radical religion in the world" and warned that members of the faith had created "a fifth column here in the United States." A slightly narrower view has been advanced by Mr. Sessions, who is considered the architect of Mr. Trump's immigration policies.

*"We have a toxic ideology, hopefully very small within Islam; certainly most people, most Muslims don't agree with this violent, jihadist approach," he said. "And we need to figure out a better way to identify that." <sup>3</sup>*

Writes Ayaan Ali Hirsi in a Hoover Institute report

*I shall refer to "political Islam" rather than radical Islam. Political Islam is not just a religion as most Western citizens recognize the term "religion," a faith; it is also a political ideology, a legal order, and in many ways, a military doctrine associated with the campaigns of the Prophet Muhammad. Political Islam rejects any kind of distinction between religion and politics,*



*mosque and state. Political Islam even rejects the modern state in favor of a caliphate. My central argument is that political Islam implies a constitutional order fundamentally incompatible with the U.S. Constitution and with the "constitution of liberty" that is the foundation of the American way of life.*<sup>4</sup>

This evidence suggests that America is indeed at war with Islam.

Lindsey Graham, an influential Republican, recently told Fox News, "we are in a religious war with radical Islamists. *"When I hear the president of the United States and his chief spokesperson failing to admit that we're in a religious war, it bothers me."* Rudy Giuliani

agrees: *"If we can't use the words radical Islamic terrorism,' we can't get rid of them."* So does Ted Cruz. At the Iowa Freedom Summit in January, he declared that *"You cannot fight and win a war on radical Islamic terrorism if you're unwilling to utter the words radical Islamic terrorism."* <sup>11</sup>

The Guardian newspaper reports on May 11, 2012, that. "A course for U.S. military officers has been teaching, that America's enemy is Islam in general. And suggesting that the country might ultimately have to obliterate the Islamic holy cities of Mecca and Medina without regard for civilian deaths, following Second World War precedents of the nuclear attack on Hiroshima.

The Pentagon suspended the course in late April when a student objected to the material. The FBI also changed some agent training last year after discovering that it, too, was critical of Islam.

The teaching in the military course was counter to repeated assertions by U.S. officials over the past decade that America is at war against Islamic extremists, not the religion itself.

"They hate everything you stand for and will never coexist with you unless you submit," the instructor, Lieutenant Colonel Matthew Dooley, said in a presentation last July for the course at the Joint Forces Staff College in Norfolk, Virginia. The college, for professional military

members, teaches mid-level officers and government civilians on subjects related to planning and executing war.

Dooley also presumed, for his theoretical war plan, that the Geneva conventions that set standards of armed conflict are "no longer relevant." He adds: *"This would leave open the option once again of taking the war to a civilian population wherever necessary (the historical precedents of Dresden, Tokyo, Hiroshima, and Nagasaki applying to the Mecca and Medina destruction decision point)."*

His war plan suggests possible outcomes such as *"Saudi Arabia threatened with starvation... Islam reduced to cult status".*

The college did not respond to the Associated Press' requests for copies of the documents, but a Pentagon spokesman authenticated the documents. Dooley still works for the college, but is no longer teaching, said the joint chiefs of staff chairman, General Martin Dempsey.

Dooley has refused to comment.<sup>12</sup>

In what he termed a model for a campaign to force a transformation of Islam, Dooley called for "a direct ideological and philosophical confrontation with Islam," with the presumption that Islam is an ideology rather than just a religion.<sup>12</sup>

In his book entitled: No, we can't, the author Robert Stearns thinks that "Islam's *mandate to*

*forcefully overtake secular and Judeo-Christian states and replace them with an Islamic regime is part of its genetic DNA."* <sup>13</sup>.

"Unfolding the Future of the Long War"—Is a RAND Corporation report published in 2008. Its authors are; Christopher G. Pernin, Brian Nichiporuk, Dale Stahl, Justin Beck, Ricky Radaelli-Sanchez. The United States Army sponsored the research described in this report. It says: "*The United States is currently engaged in what has characterized as the "long war."* Some have described the long war as an epic struggle against adversaries bent on forming a unified Islamic world to supplant Western

*dominance, while others characterize it more narrowly as an extension of the war on terror ".<sup>14</sup>*

Ideology in the current long war.

The primary adversary in the current conflict begins with the one that attacked the United States on September 11, 2001, causing nearly 3,000 deaths. Osama Bin Laden and the terrorist organization al-Qaeda are enemies of the United States. However, there is more to this "long war" than merely fighting a particular terrorist group. If we start with the ideology espoused by al-Qaeda, to include those who believe as Usama Bin Laden does, we can start to discuss the anti-Western and violent ideology of al-Qaeda: Salafi-jihadism (SJ). <sup>9</sup>

In this hyphenated phrase, "Salafi" refers to Salafism, an Islamic revival movement that began in late 19th century Egypt, which has since come to function as an umbrella term for several fundamentalist groups—only a portion of which advocate violent activities. Early Salafism portrayed Muslims as having lost their way in the modern era and holds that only through a return to the practices of the first generations of Muslims (the "Salaf") could Islam renew itself and, at the same time, come to terms with modernity. Roughly half a century later, another group was to redirect the fundamentalist orientation of Salafism. Hassan al-Banna and Sayyid Qutab of the Egyptian



Muslim Brotherhood rejected Western liberal influences and injected a more extreme understanding of Islam into Salafism.<sup>14</sup>

It is not true that groups other than Salafi-jihadists do not threaten the United States.<sup>13</sup>

The focus of many groups on local issues rather than attacking the United States leaves them outside of having specific U.S. Strategic importance. These local issues may sometimes concern the United States, especially those affecting Middle East stability, but they are not directly justifying the action.

Nonetheless, some of these groups may act to support the aims of the SJ groups at the center of this long war, either directly or indirectly,

and, over time, may eventually be implicated in direct U.S. action based on those actions.<sup>14</sup>

### A Framework for Understanding the

Participants in the Long War Taking a step back from the definitions above, this report assumes that the focus of the current long war is centered on the Muslim world.<sup>14</sup>

Ideology is a vital motivating force in Salafi-jihadist and other extremist groups. Violent groups in the Muslim world may not share the same ideology, but an ideology is a crucial component of why these groups undertake violent action and can be a motivating factor across many influences that ultimately increase the capabilities of an SJ group. These groups

function and thrive in the absence or weakness of governments.

They can operate in ungoverned territories and take advantage of weak states to smuggle weapons, money, and other resources. Many groups and ideologies themselves were founded in the absence of politically legitimate processes to address real political, social, and economic conditions. Unable to compete in a confrontation, these groups use asymmetric tactics such as terrorism to engage their enemies and further their ideologies.<sup>14</sup>

## **War of Ideas**

The "war of ideas" vision assumes that the U.S. strategy for the long war shifts to the employment of largely non-kinetic means. U.S. leaders decide that the long war should be mainly an Information Operations effort to increasingly isolate the jihadists and their infrastructure from the broader global Muslim population.

In the "war of ideas" future, ideology constitutes the main battleground. In this future, the United States does not engage in large-scale military combat but instead focuses on limiting the dissemination and spread of a radical ideology.<sup>14</sup>

In the "war of ideas" future, the United States faces the severe task of reducing the appeal of this ideology, marginalizing it so that it can no longer pose a threat to it or its allies. This task will require more than a sophisticated Information Operations or public diplomacy campaign. To defeat this ideology, the United States must make some difficult decisions about how it interacts with both traditional allies and enemies in the Muslim world.<sup>14</sup>

### **Narrowing of threat**

In "Narrowing of Threat," the United States decides that its strategy for the long war should be "divide and conquer" in that it will work actively to exploit cleavages among the

transnational jihadists and the local/regional jihadists.<sup>14</sup>

### **Sustained Sunni-Shia conflict**

The "Sustained Sunni-Shia Conflict" trajectory posits that the combination of memories of the intensive sectarian violence in Iraq during 2006–07 and the emergence of a mostly Shiite regime in that country produces deep fault lines between Shia and Sunni communities throughout the Muslim world.<sup>14</sup>

### **Inside Out**

This strategy holds that the United States should use decisive conventional military force

to change the regime in certain key Muslim countries and impose democracy in its place. The theory is that the geopolitical earthquake caused by this will empower democratic forces throughout the Muslim world. Also, these bold actions will force much of the SJ warrior community to come out into the open to fight U.S. conventional forces, giving the United States a better chance of crushing them decisively. The Inside Out strategy corresponds closely to the Bush Doctrine of 2002–03, and as a result of current frustration in Iraq, it may not be a strategy quickly adopted for many years. "Inside Out" is primarily using military force to defeat terrorist and insurgent elements. The

assumption in this strategy is that the effective use of military power against jihadist groups will unleash political forces that will stabilize the Muslim world for the long term. This strategy might reduce some problems with governance but would do less to address the ideological center of gravity.

### **State-Centric**

State-Centric aims to spread effective governance throughout the Muslim world by strengthening established regimes, giving them more resources, and making them less brittle. The theory here is that the main driver behind the SJ surge is the existence of ungoverned spaces (like the tribal areas of Pakistan) and



public administrations that cannot deliver essential services to ordinary people. Once Muslim state structures are rebuilt, both these problems can ameliorate, and the appeal of SJ ideology will decline. This strategy would be built on foreign aid, FID, and some unconventional warfare capabilities.<sup>14</sup>

### **Ink Blot (seize, clear, and hold)**

Ink Blot is a global COIN strategy that aims to seize, clear, and hold strategically essential areas throughout the Muslim world by working actively with local security forces. Most of the U.S. commitment would likely conduct with SOF, but the involvement of some general-purpose forces in some areas would be almost

inevitable. Compared to State-Centric, the Inkblot strategy would be more reactive and aggressive and focus initially on direct U.S. action and secondarily on preparing the host nation for action. As distinct from Inside Out, however, this strategy would likely find U.S. actions supported by the host nation, and thus any more massive attempt for regime change or strategic realignment within the host nation would not occur. The Ink Blot might hold in cases where immediate action, supported by the host nation, is allowable.

Ink Blot would be driven mainly by the counterterrorism line of operation. The emphasis is on using American SOF to guide

regional pacification operations. The governance and ideological lines of operation would be relatively minor for the United States, as they would be carried out mainly by the local regimes. Under this strategy, the United States would work with key allies like Algeria, Egypt, and Yemen to remove all SJ elements from specific areas through a classic COIN approach that concludes with infrastructure restoration and the formation of local self-defense militias. The hope here would be that over time, the SJ groups would be relegated to the geographic regions of the Muslim world and would be cut off from one another.<sup>14</sup>

## **Divide and Rule**

Divide and Rule is a strategy that focuses on exploiting fault lines between the various SJ groups. Meant to turn them against each other and dissipate their energy on internal conflicts.<sup>14</sup>

This strategy would rely heavily on covert action, IO, unconventional warfare, and support to indigenous security forces to achieve its goals. U.S. SOF would be critical in this strategy, and the role of U.S. general purpose forces would be quite limited.<sup>14</sup> Since it may be necessary for the military, as part of a wide range of plausible operations, to destroy, interrupt, disprove, lessen the appeal of, modify, or silence an ideology, the questions of where

and how the ideology operates become vital.

Hence, the "space" that an ideology occupies is of particular concern. Because the focus of our geographical inquiry is essentially a framework of ideas, we use the term "space" in the broadest possible sense. In the following discussion, this study will address four types of space in which an ideology exists: physical space, intellectual space, socio-political space, and virtual space.

Physical space is by far the easiest to understand and influence. The physical space occupied by an ideology includes its adherents (the minds and bodies of its followers), its physical points of dissemination (schools,

religious buildings, trade union offices, government agencies, etc.), and, if applicable, its geographic territory (the former Soviet Union or Taliban-controlled Afghanistan would be examples of ideologically motivated states).

Physical space can be influenced in several ways. One can kill adherents, destroy buildings, and capture territory to gain control of particular kinds of physical space.

Intellectual space and sociopolitical space are opaquer, and consequently more difficult to influence and control. Intellectual space involves the presence of ideas, the individuals involved in generating and directing these ideas (the ideologues), and the applicability of these

ideas to various situations. Sociopolitical space is the political, cultural, and historical milieu in which these ideas exist. Sociopolitical space includes religion, ethnicity, nationality, etc.

Different societies can be more or less susceptible to particular ideologies, depending on their makeup.

Finally, there is virtual space, the space of modern communication. While virtual space could be considered a subset of intellectual or sociopolitical space (the Internet still being a realm of language), its increasing importance as a vehicle for transmission, as well as the influence it may have in networking individuals

and ideas, requires virtual space to constitute a separate, if related, category.

A successful modern ideology needs some level of functionality in at least the first three spaces.

It cannot merely exist on the physical plane—just the presence of a school or mosque does not give life to ideas. An ideology will not have much influence if it exists only on the intellectual level; i.e., a manifesto is only useful if someone reads and acts upon it. An ideology exists to convince, organize and mobilize individuals and institutions. While a virtual presence may not be necessary, it is possible that, in this modern age, ideology may be compelled to generate some electronic presence



or footprint, either on the web or in the media.

If the military seeks to address the ideological component of the long war, it cannot focus on just one type of space. Schools closed and adherents jailed or killed, but a strategy that ignores the intellectual production or social factors involved is likely to fail.<sup>15</sup> Likewise, a campaign to discredit ideologues or alter cultural mores while ceding territory and resources to adherents is also likely to fail.<sup>14</sup>

Another component of the intellectual space of Salafi-jihadism is the ideologues: the individuals and institutions that generate and direct the ideology's conception of reality and its sociopolitical program.<sup>14</sup>

These ideologies include several nationalities and are found in many countries. This list includes a Saudi living in Kuwait, an Egyptian in Pakistan, and a Palestinian in the United Kingdom.

Moreover, these ideologies do not exist in a political or philosophical vacuum. Other Muslim clerics, such as Safar al-Hawaii and Yusuf al-Qardawi, are not necessarily Salafi-jihadist, but some of their interpretations of Islamic law and theology fall in line with Salafi-jihadist ideologues. Thus, the ideology can draw support from other thinkers within its intellectual and social sphere.

In a similar vein, ideologies can draw support from particular social conditions. Historical, ethnic, religious, or cultural factors (among others) can predispose or create an affinity for a particular ideology among a given population.

In Salafi-jihadism, this can be seen in some of the philosophical similarities between it and the Wahhabism of Saudi Arabia. Many of the dominant ideologies and adherents of Salafi-jihadism are Saudi. While Saudi Arabia may not suffer from as many terrorist incidents as Algeria or Egypt, it has been a significant center for ideological production.<sup>14</sup>

The virtual space occupied by an ideology may also be a realm of concern for the military. The

Internet offers a new and unparalleled opportunity to disseminate ideological material. Technology also offers new and more efficient ways to network individuals and share ideas. While the effect of these materials may be no different from a traditional audio recording, the speed and ready access to online materials are unprecedented. For any counter ideology campaign to be effective, this new technological component must be considered. In terms of Salafi-jihadism, the propaganda utility of the Internet is significant. Various Salafi-jihadist groups publish online newsletters and magazines and maintain websites: Tawheed, a Salafi-jihadist library, provides a broad

collection of ideological treatises, fatwah, and articles. Chat rooms and blogs offer new means for individuals and groups to link to one another. All of these new tools are being used to discuss and disseminate the Salafi-jihadist program.

Because ideology occupies all of these spheres—physical, intellectual, sociopolitical, and virtual—it cannot be combated by direct, physical means alone. Instead, a collection of tactics that address the physical, intellectual, sociopolitical, and virtual manifestations of the ideology will be necessary. For instance, an IO campaign might target Saudi Arabia's ideologues, while an FID mission restores

effective governance in a region. The first type of mission addresses the mental space of the ideology, while the second type tackles the sociopolitical space. If the United States cedes one sphere to ideological actors, then its efforts to engage them in other spheres are unlikely to produce the desired results, particularly in the long term.<sup>14</sup>

In his book *Unholy War* published in 2001, Randall Price writes: "*The war that America and Israel are fighting is not simply against terrorists, but against terrorists who are adherents of Islam. The problem in the Middle East is a problem of religion.*" <sup>15</sup>

Bassam Tibi says in "The challenge of fundamentalism." *"Islamic fundamentalists challenge and undermine the secular order of the body politic and aim to replace it by divine order, the so-called hakimiyet Allah. The order they envisage is not simply a domestic one, but the foundation for the new world order they expect to mount in place of the existing one. Seen in this light, Islamic fundamentalism becomes a grave challenge to current standards of world politics."*

16

Further, John L. Esposito says: *Many secular-minded government officials, political analysts, and journalists in the West hear Muslims speak of the role of religion in politics and society. They*

*label these Muslims as "fundamentalists," connoting that they are all rigid, anti-modern, backward zealots, who only want to implement an Islamic State. This attitude is utilized and reinforced by some authoritarian governments and secular elites in the Muslim world not only because they were concerned about security and stability but also because open elections and political alternatives, including Islamist parties, threaten their power and privilege."* <sup>17</sup>

Moorthy S. Muthuswamy, in his book "Defeating political Islam," writes: "*By now, it must be clear that the unbelievers are at war with an Islamic political movement, not just with radical Islam.*

*18, He further opined, "In the end, it was the*



*cultural superiority that won the old Cold War for the Western world Vis a vis the former Soviet Union, by giving access and means of influencing the Soviets and their satellites. After all, the residents of the Soviet bloc were overwhelmingly aping the Western culture, unlike the other way around. This is also true of Western civilization Vis a Vis the Saudi and Iranian let Islamic bloc.*

*..... This angle opens up the possibility of liberating followers of political Islam by putting policy initiatives – along the lines discussed here – in place. Eighteen continuing more, he writes*

*The enemy nodes of the social network, which were off-limits previously due to ideological, political, military, economic, and social assault*

*based on the right of pre-emption. This means that policy measures can be taken at the nodal level without directly discriminating against individual Muslims. .... This way of waging war works to America's and other victim nation's advantage and exploits the enemy's vulnerabilities" 18*

Here is another example of how Islam is seen as a threat to the West. In the book "Meeting the ideological challenge of Islamism," Patrick Sookhdeo says: *"The story of Islamic State is instructive. Its emergence and its expansion in 2014 brought the controversy over ideology to the fore. The Islamic State ideology and interpretation of Islam was so drastic and*

*troubling that political leaders in the West quickly pronounced it un-Islamic."* <sup>19</sup>

Here the point writer omits is that the formation of IS blamed for being the work of foreign secret services. Moreover, they never got the backing of any Muslim State, Religious scholar, or organization of any worth, it is spooky, and its purpose seems to defame Islam. The author Sookhdeo herself admits when she mentions: "There were numerous individual attempts to condemn the Islamic State and its actions. Sheikh Abdul Aziz al-Fawzan described the Islamic State as "a rogue external criminal organization." <sup>19</sup>

He further informs about the progressive movement among the Muslims and writes:

*"These progressive Arab intellectuals are already fighting the ideological battle. Their ideas need not only to be aired, considered, discussed, and promoted but also implemented if extremism is to be dealt with effectively. The battle may take place in geographic locations, the media, legal and political institutions, and even among friends and family members. However, the original and most influential battleground is not geographical or physical, it is ideological" .<sup>19</sup>*

Summing up, the attitude towards Islam Ibrahim Kalin in "Islamophobia and the limits of multiculturalism" argues that *"the debate over*

*Islam and Muslims in the West has been shaped and largely determined by the secular-liberal ideals of the European enlightenment which cannot accommodate a non-Western religion such as Islam. Ibrahim Kalin discusses how the narrow scope of a liberal political system, which defines secularization as the only and normative "emancipator power" in the modern world, marginalizes Islam and Muslims, in a world of Western modernity. With the privatization of religion under the secular framework of Western modernity. With the privatization of religion under the secular framework of Western modernity, there is little or no accommodation for Islam – which is then subjected to the*

*historical specificities of each respective nation's Christian, secular experience."* <sup>20</sup>

Author Fawaz A. Gerges in his book *America and Political Islam* observed the following;

*"At the heart of this U.S reservoir of images and ideas on Islam lie not only the fears and bewilderment but also deep misgivings about mixing religion and politics. The blending of the two seems to challenge fundamental aspects of the U.S liberal tradition – the separation of church and state and the reduced role that religious faith plays in constructions of identity in a secular society."* <sup>22</sup> pg9

Furthermore, in the minds of many Americans, the menace of 'extremist Islam' is multiplied by

its equation with domestic and international terrorism and the specter of an Islamic nuclear bomb, particularly an Iranian bomb. As President Reagan put it; *"I don't think that you can overstate the importance that the rise of Islamic fundamentalism will have to the rest of the world in the century ahead – especially if, as seems possible, its most fanatical elements get their hands on nuclear and chemical weapons and the means to deliver them against their enemies."* <sup>22</sup> pg12

Of all the new potential enemies, the idea of a unitary, timeless, and monolithic Islam on the march has recently gained currency in the West. As a New York Times correspondent argued,

*"one threat has resonated in the public mind: Islamic holy war"* American strategists have identified "rogue states, "such as Iraq, Iran Sudan, and a variety of Islamist groups, as representing a grave threat to regional stability. In its March 19, 1990, report, the U.S House of Representatives Taskforce on terrorism and unconventional warfare warned that *"the mosque" is at the forefront of jihad of radical militancy against the contemporary Western world. The combination of the rise of radical revivalist Islam and the crucial significance of oil for the economy of the West makes the struggle for the near east the first crucial confrontation*



*between revivalist Islam and the Judeo-Christian world.*<sup>22</sup> pg14

According to Amos Perlmutter, the true nature of Islam is not merely resistant to democracy but wholly contemptuous of and hostile to the entire democratic political culture; it is an aggressive revolutionary movement as militant and violent as the Bolshevik, Fascist, and Nazi movements of the past" it cannot be reconciled with the Christian secular West and as such the United States should make sure the movement is "stifled at birth'. <sup>22</sup> Pg. 22

Huntington says, "This century-old military interaction between the West and Islam is

unlikely to decline. It could become more virulent. 22 Pg. 23

Judith Miller, therefore, counsels U.S officials who are responsible for formulating new policies towards Islam to be skeptical of those who seek to liberate Arabs through Islam, for in her view, Islamists have well learned the art of deceiving others by manipulating the words of democracy. She also advises Washington to oppose publicly the establishment of avowedly "Islamic states" because of their non-compatibility with Western values and truths.<sup>22</sup>

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Jews and the Jewish lobby in the U.S. have played a central role in making Islam a

candidate as an enemy after the Cold War.

According to the Israeli writer Haim Baram, since the collapse of the Soviet Union and the fall of communism, Israeli leaders have attempted to enlist the United States and Europe in the battle against Islamic fundamentalism, portraying it as a larger than life enemy; their strategy is designed to convince U.S public opinion and policymakers of Israel's continuing value in a turbulent world.<sup>22</sup> pg 52

A cursory review of Israeli politicians' pronouncements illustrates their strongly held views on political Islam. For example, as early as 1992, former President Herzog of Israel told

the Polish parliament that "the disease of Islamic fundamentalism) is spreading rapidly and constitutes not only a danger to the Jewish people but humanity in general. 22 pg. 53

*"The resurgence of fundamentalist Islam throughout the region, culminating in the fall of the Shah and the convulsions of Khomeini's Iran, created a continuing danger to our interests in a region on which the well-being of the West and as a whole very much depends."* 23 pg. 484

Reagan himself used hostile language to refer to Islam and Muslims. After his 1980 elections, he gave an interview to Times magazine in which he claimed that Muslims were reverting to their

belief that unless they killed a Christian or a Jew, they would not go to heaven. 22 pg. 70

In the aftermath of the 1982 Israeli invasion of Lebanon, President Reagan outlined a proposal to engage Arab moderates in the Arab-Israeli peace process before a rising wave of anti-peace fundamentalists put the pro-Western government on the defensive. In his announcement of the 1986 U.S. bombing of Libya, President Reagan called Libyan president Muammar al-Qaddafi a "barbarian, claiming that Libyan terrorism was part of a worldwide Muslim fundamentalist movement. Similarly, in 1990, Vice President Dan Quayle drew a direct linkage between "*the rise of communism, the rise*

*of Nazism and the rise of radical Islamic fundamentalism' another senior U.S official remarked in 1994 that with the death of communism, "Islam is the global alternative."* <sup>22</sup>

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President George Bush's assumption of office in 1989 coincided with a major Islamic revival in the Middle East and North Africa and the subsequent collapse of the Soviet Union, Unlike Carter and Reagan, Bush did not have the luxury to remain silent in the face of a political storm that was shaking the established Middle Eastern regimes to their foundations. <sup>22</sup> pg. 73

Lieutenant general Mike Flynn has also written a book entitled, "The Field of Fight:" *"I know*

*them, and they scare me, a guy who doesn't scare often or easily. They scare me even though we have defeated them every time we fought seriously. We defeated al-Qaeda and the Iranians in Iraq, and the Taliban and their allies in Afghanistan. Nonetheless, they kept fighting, and we went away. Let's face it: right now, we're losing, and I am talking about a massive war, not just Syria, Iraq, or Afghanistan." 26. We've got to attack the Islamists everywhere and in every way. This most certainly includes attacking their evil doctrines and detailing their many failures." ... "And we have got to stop feeling the slightest bit guilty about calling them by name*

and identifying them as fanatical killers acting on behalf of a failed civilization." <sup>26</sup>

*"People need to grasp that radical Islam is not primarily about religion – it is about politics. Sharia is the basic legal system derived from the religious precepts of Islam, mainly the Koran and hadiths. In its strictest definition, Sharia is considered the infallible law of God. They want to impose a global system based on their versions of Sharia law that denies freedoms of conscience, choice, and liberties. Basic freedoms! When one starts messing with freedom of conscience, one is not only violating the U.S constitution but also denying a universal human right. I firmly believe*



*that radical Islam is a tribal cult and must be  
crushed."* <sup>26</sup>

## **How the war against Islam is fought.**

Once this question is answered, that the West is at war on Islam, the next thing that comes to mind is, then how was this war fought?

U.S. Army lieutenant general Mike Flynn served in the U.S. Army for 33 years.

Also, In January 2017, he briefly served as National Security Adviser to U.S. President Donald Trump. He served as director of intelligence for the Joint Task Force in Afghanistan until 2002 and commanded the 111th Military Intelligence Brigade for another two years. Flynn became director of intelligence for United States Central Command and then

the Joint Staff. In 2009, after General Stanley A. McChrystal took command of U.S. forces in Afghanistan, he again placed his old colleague in charge of intelligence. Being a Commander in the field fighting war on terror and Radical Islamic ideology, his observations are quite remarkable. CNN reports that in August 2016 during a speech to the Ahavath Torah Congregation in Stoughton, Massachusetts, he said:

*"We are facing another 'ism,' just like we faced Nazism and fascism, and imperialism and communism," Flynn said. "This is Islamism, it is vicious cancer inside the body of 1.7 billion people on this planet, and it has to be excised."* <sup>24</sup>

He says: *"Islam is a political ideology...it hides behind this notion of it being a religion," Flynn said in a speech at the annual conference of Act for America, the largest anti-Muslim grassroots organization in the U.S. "It is like cancer...cancer in this case."* <sup>25</sup>

Lieutenant general Mike Flynn has also written a book entitled, "The Field of Fight" (How we can win the global war against radical Islam and its allies) in which he shed light on how this war is fought.

*"We face a formidable group of terrorists and hostile countries, and we have got to be better prepared to compete, or we will need to be ready to destroy them. That requires better strategy, as*

*well as better intelligence, to which I devoted all my brainpower and passion for a long time. I learned how to get accurate information, which goes hand in hand with the winning strategy because both the information and the strategy come from the people—the citizens of these countries—caught up in the war itself. We must work closely with those people. They have crucial information, and they will determine who wins. I changed our methods in Iraq in 2004 and Afghanistan starting in 2010, and they worked"*

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*"We're in a World War against a messianic mass movement of evil people, most of them inspired by a totalitarian ideology: Radical Islam. But we*

*are not permitted to speak or write those two words, which is potentially fatal to our culture. We can't beat them if we don't understand them and are afraid to define them, but our political leaders haven't permitted that. We're not allowed to use the phrase "radical Islam" or "Islamists." That's got to change. Once we've understood them, we've got to destroy them" .<sup>26</sup>*

*"So how do we prevail? If you want to be a successful intelligence professional, you have to learn how to get inside other people's minds. Mostly you're getting inside your enemies' minds, and you have to feel the same passions, beliefs, and fears that drive them.*

*I spent many years and a lot of effort to get inside the heads of our enemies, many of whom we killed or captured, but many of whom remain at large, hell-bent on destroying us. That's why those passions, beliefs, and feats that! Found in their heads remain essential today. If you understand them, it's a lot easier to defeat them, which is the central mission of this generation."* <sup>26</sup>

*"The world badly needs an Islamic Reformation, and we should not be surprised if violence is involved. It's normal. The important thing is to defeat the Islamists, and we must clear it why they have declared and waged war against us, and why we reject their doctrine." We have to stop kidding ourselves about the intentions of the*

*state and non-state supporters and enablers of violent Islamism, whether on the ground, in the mosque, or online."* <sup>26</sup>

"How to win" At the start of chapter 4 of his book Lt. General Michael Flynn writes;

*"Destroying the jihadi armies, and killing or capturing their leaders; Discrediting their ideology, which will be greatly helped by our military victories, but which requires a serious program all of its own; creating a new set of twenty-first-century global alliances. This, too, will emerge naturally from the military and political campaign; Bringing a direct challenge to the regimes that support our enemies,*



*weakening them at a minimum, bringing them down whenever possible."* <sup>26</sup>



Lt. General Michael Flynn

War against Islam is fought since well before 9/11.

In December 1991, the Islamic Salvation Front (F.I.S.), an Algerian political party, had won national democratic elections, proving to be

immensely popular. However, before the parliamentary seats could be taken after January 1992, the Algerian military violently overturned democracy. The Algerian army canceled the parliamentary elections that would have brought the F.I.S. to power. The army rounded up tens of thousands of Muslims who supported the winning party and threw them into concentration camps amid the Sahara, to be tortured and abused. Subsequently, the army took power, democracy was eliminated, and the popular F.I.S. was scattered. 28 Algeria plunged into murderous strife that has claimed more than 60,000 lives."

As noted by John Entelis, Professor of Political Science and Director of the Middle East Program at Fordham University in New York, regarding the elections, "The Arab world had never before experienced such a genuinely populist expression of democratic aspirations... Nevertheless, when the army overturned the whole democratic experiment in January 1992, the United States willingly accepted the results. In short, a democratically elected Islamist government hostile to American hegemonic aspirations in the region was considered unacceptable in Washington." This was primarily because the democratically elected government was unlikely to allow the United

States to use Algeria as part of its attempts to consolidate its military-economic hegemony throughout the region. Professor Entelis acknowledges that, in contrast, "More important was the army government's willingness to collaborate with American regional ambitions," which included "collaborating with Israel in establishing a Pax Americana in the Middle East and North Africa."

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According to Ben Lombardi, who is with the Directorate of Strategic Analysis at the Department of National Defense in Ottawa, Canada: "In 1991, the West supported the coup in Algeria to prevent Islamic fundamentalists

coming to power through the ballot box. 28.

Opponents of Egypt's deposed Islamist leader

Mohamed Morsi celebrate Cairo in 2013

Algerian Islamists were ascendant in 1991, and the military intervened to stop them; something eerily similar happened in 2013 after the Muslim Brotherhood came to power in Egypt through democratic elections. Where exactly is the line between inaction and complicity? The notion of neutrality, for a country as powerful as the United States, is illusory. Doing nothing or "no harm" means maintaining or reverting to the status quo, which in the Middle East is never neutral, due to America's long-standing relationships with regional actors.<sup>29</sup>

Berkeley, United States - President Barack

Obama recently stated the United States was not taking sides as Egypt's crisis came to a head with the military overthrow of the democratically elected president.

However, a review of dozens of U.S. federal government documents shows Washington has quietly funded senior Egyptian opposition figures who called for the toppling of the country's now-deposed president Mohamed Morsi.

Documents obtained by the Investigative Reporting Program at UC Berkeley show the U.S. channeled funding through a State Department program to promote democracy in

the Middle East region. This program vigorously supported activists and politicians who have fomented unrest in Egypt after autocratic president Hosni Mubarak was ousted in a popular uprising in February 2011.<sup>30</sup>

Activists bankrolled by the program included an exiled Egyptian police officer. He plotted the violent overthrow of the Morsi government. An anti-Islamist politician who advocated closing mosques and dragging preachers out by force, as well as a coterie of opposition politicians who pushed for the ouster of the country's first democratically elected leader, government documents show.<sup>30</sup>

U.S. Internal Revenue Service documents reveal that the National Endowment for Democracy (N.E.D.) paid tens of thousands of dollars to Soliman through an organization he created called Huqook Al-Nas (People's Rights), based in Falls Church, Virginia. Federal forms show he is the only employee.

After he was awarded a 2008 human rights fellowship at N.E.D. and moved to the U.S., Soliman received a second \$50,000 NED grant in 2009 for Huqook Al-Nas. In 2010, he received \$60,000 and another \$10,000 in 2011. <sup>30</sup>

Colonel Omar Afifi Soliman - who served in Egypt's elite investigative police unit, notorious



for human rights abuses - began receiving N.E.D. funds in 2008 for at least four years.<sup>30</sup>

### **Funding other Morsi opponents**

Other beneficiaries of U.S. government funding are also opponents of the now-deposed president, some who had called for Morsi's removal by force.

The Salvation Front's main opposition bloc, of which some members received U.S. funding, has backed street protest campaigns that turned violent against the elected government, in contradiction of many of the State Department's guidelines.

A longtime grantee of the National Endowment for Democracy and other U.S. democracy groups

is a 34-year old Egyptian woman, Esraa Abdel-Fatah, who sprang to notoriety during the country's pitched battle over the new constitution in December 2012.

She exhorted activists to lay siege to mosques and drag from pulpits all Muslim preachers and religious figures who supported the country's proposed constitution, just before it went to a public referendum.

The act of besieging mosques has continued ever since, and several people have died in clashes defending them. <sup>30</sup>

Federal records show Abdel Fattah's N.G.O., the Egyptian Democratic Academy, received support from N.E.D., Middle East Partnership

Initiative (MEPI), and N.D.I., among other State Department-funded groups "assisting democracy." Records show N.E.D. gave her organization a one-year \$75,000 grant in 2011. Abdel-Fatah is politically active, crisscrossing Egypt to rally support for her Al-Doctor Party, which is led by former U.N. nuclear chief Mohamed ElBaradei, the most prominent figure in the Salvation Front. She lent full support to the military takeover and urged the West not to call it a "coup."

"June 30 will be the last day of Morsi's term," she told the press a few weeks before the coup took place. <sup>30</sup>

It took almost 60 years for the C.I.A. to own up to its role in the British-backed coup that overthrew Iran's Prime Minister Mohammad Mossadegh on August 19, 1953. However, Saudi Arabia's backing for the recent Egyptian coup, which its head of intelligence, Prince Bandar bin Sultan, had worked so tirelessly to achieve, was instantaneous. When Adli Mansour, the former head of Egypt's Supreme Court, was sworn in as interim president, King Abdullah sent him a message praising the Egyptian army for having saved the country from a dark tunnel. <sup>31</sup>

The kingdom has backed its words with money and oil. It has already put together a \$12bn (£7.7bn) aid package along with the U.A.E and

Kuwait, which is four times as much as the military and economic grants from the U.S. and the E.U. combined (\$1.5bn and \$1.3bn respectively).<sup>31</sup>

The U.S. refusal to call the ouster of Morsi a coup, combined with its long-standing financial assistance to various pro-democracy groups, was perceived as proof that the U.S. backed efforts to create an illiberal democracy in Egypt. Such an outcome would prevent the return to power of Islamists who would challenge the military's efforts to contain the wave of change sweeping across the Middle East and North Africa. Such a nuanced U.S. message is hard to convey in a zero-sum environment where anti-

Morsi forces see the Morsi government as not inclusive while the Muslim Brotherhood views Morsi's overthrow as illegal.<sup>32</sup>

Iran remained "moderate" until the fall of the Shah in 1979 while compiling one of the worst human rights records in the world, as Amnesty International and other human rights groups regularly documented, not affecting the classification of the Shah as a "moderate" or the applause for him among U.S. elites. The Carter Administration supported the Shah to the very end of his bloody rule. The U.S. then apparently looked into the possibility of a military coup, but without success. Since that time, a flow of arms to Iran had been maintained. In part via

Israel, which had very close relations with the Shah and his military. According to Israel's Ambassador to the U.S. Moshe Ariens, in October 1982, Israel's supply of arms to Iran after the fall of the Shah was carried out "in coordination with the U.S. government... at almost the highest of levels." The objective was to see if we could not find some areas of contact with the Iranian military, to bring down the Khomeini regime, or at least "*to make contact with some military officers who someday might be in a position of power in Iran.*"

Yaakov Nimrodi, the Israeli arms salesman and intelligence official who was undercover as military attaché in Iran during the Shah's reign,

described this plan in a B.B.C. broadcast in 1982. Former Israeli de facto Ambassador to Iran Uri Lubrani of the Labor Party added further details, in the same program:

I very strongly believe that Tehran can be taken over by a very relatively small force, determined, ruthless, cruel. I mean, the men who would lead that force will have to be emotionally geared to the possibility that they'd have to kill ten thousand people.

None of this is a discovery of late 1986, as these earlier references indicate. In 1982, a front-page story by current New York Times editor Leslie Gelb reported that half of the arms to Iran were "being supplied or arranged by Israel." -



Surely with U.S. knowledge and at least tacit authorization - "and the rest by free-lance arms merchants, some of whom may also have connections with Israeli intelligence," while the C.I.A. was carrying out covert actions against the Khomeini regime from its bases in eastern Turkey.<sup>19</sup> And Ariens's disclosures were predominantly reported in the Boston globe on successive days, among other cases. In more recent months, well before the "scandals," additional information surfaced. Thus in May, Patrick Seale reported that "Israeli and European arms dealers are rushing war supplies to Iran" as Israel now dispenses with "the usual roundabout arms routes"; "for

example, a ship at sea, carrying more than 25,000 tons of Israeli artillery, ammunition, gun barrels, aircraft parts, and other war supplies" was ordered to proceed directly to Iran instead of transshipping through Zaire.<sup>20</sup> It is hard to take the current show of surprise on these matters very seriously.

Note again the continuing similarity between U.S. policy towards Iran and Nicaragua. Here too, it is difficult to take seriously the current show of surprise over the fact that the Reagan administration has actively engaged in arranging military support for its proxy army. Circumventing congressional legislation, not to speak of the World Court ruling, irrelevant to a

terrorist state, and laws going back to the eighteenth-century Neutrality Act.

We can learn more about these matters by attending to recent history. Notice first that the pattern of arms sales to Iran is a classic one, another crucial fact evaded in a current commentary. For example, the relations between the U.S. and Indonesia became bitterly hostile 30 years ago, so much so that the C.I.A. sponsored a failed military rebellion in Indonesia in 1958. During the period of hostility, the U.S. continued to provide arms to the Sukarno regime. In late 1965, the pro-American General

Suharto carried out a military coup, leading to the slaughter of several hundred thousand people, mostly landless peasants, and the destruction of the only mass-based political organization in Indonesia, the Indonesian Communist Party. Indonesia was thus restored to the Free World, opened to robbery and exploitation by U.S., Canadian, European and Japanese corporations, impeded only by the capacity of the ruling generals, who imposed a corrupt and brutal dictatorship. <sup>33</sup>

Pirates and Emperors caught up in the chaos of the revolution were dozens of U.S. diplomats and citizens in Washington's embassy in Tehran. Iranian student activists stormed the

building and held fifty-two of its occupant hostages as revenge for the U.S. refusing to extradite Pahlavi, who had traveled to the U.S. to be treated for cancer.

The 444-day hostage crisis, believed to be the longest of its kind in modern history, was resolved through extensive negotiation, and hostages were released on the inaugural day of President Ronald Reagan, January 20, 1981.

Throughout the crisis, Iran was hit by the first of what would be decades of U.S.-led economic sanctions as well as an invasion by neighboring Iraq. The U.S. favored Iraq throughout the roughly eight-year conflict, but also supplied arms to Iran via Israel as part of a covert

arrangement in 1985 to release U.S. hostages allegedly held by Iran-backed Shiite Muslim militant group Hezbollah in war-torn civil Lebanon. The money was diverted to fund anti-communist Contra guerrillas in Nicaragua and, when the news leaked, the scandal became known as the Iran-Contra Affair.

On July 3, 1988, amid high tensions and confrontations with Iranian military speed boats in the Strait of Hormuz, U.S. Navy guided-missile cruiser *U.S.S. Vincennes* shot down Iran Air Flight 655 traveling over Iranian airspace from Mehrabad, Iran, to Dubai, United Arab Emirates, apparently mistaking the civilian Airbus A300B2-203 for an F-14A Tomcat

fighter. All 290 people on board were killed. A joint *Newsweek* and A.B.C. Nightline investigation published in 1992 found the U.S. warship had entered Iranian waters, a violation of international law.<sup>34</sup>

The Trump administration has taken advantage of the unrest to back up its portrayal of the Iranian government as a "rogue regime" and "evil dictatorship" not supported by most Iranian people. Amid reports that Iran had blocked access to certain websites, the State Department has used its Farsi-language Twitter and Facebook accounts to communicate with and offer support for protesters, despite warnings from Iran and

other countries, such as Russia, not to get involved.

Last month, U.S. ambassador to the U.N. Nikki Haley presented what she called "indisputable" evidence that Iran had supplied a ballistic missile fired in November by Yemeni Zaidi Shiite Muslim rebels known as the Houthis toward Saudi Arabia. Haley said Tuesday at a U.N. news conference that accusations of foreign interference in ongoing protests in Iran were "complete nonsense" and that the U.S. would now seek emergency U.N. sessions to take action against Iran for its response to the demonstrations.



"We must not be silent. The people are crying out for freedom," Haley said, after reading several protesters' slogans to "amplify the voices" of demonstrators. "All freedom-loving people must stand with their cause." <sup>34</sup>

**The U.S. Secretly Gave Aid to Iraq Early in Its War Against Iran; this report was filed By *SEYMOUR M. HERSH, which was on Published: January 26, 1992.***

The Reagan administration secretly decided to provide highly classified intelligence to Iraq in the spring of 1982. -- More than two years earlier than previously disclosed -- while also permitting the sale of American-made arms to Baghdad in a successful effort to help President

Saddam Hussein avert imminent defeat in the war with Iran, former intelligence and State Department officials say.

The American decision to lend crucial help to Baghdad so early in the 1980-88 Iran-Iraq war came after American intelligence agencies warned that Iraq was on the verge of being overrun by Iran, whose army was bolstered the year before by covert shipments of American-made weapons.

The New York Times and others reported last year that the Reagan administration secretly decided shortly after taking office in January 1981 to allow Israel to ship several billion dollars worth of American arms and spare parts

to Iran. That intervention and the decision to aid Iraq directly in 1982 provide evidence that Washington played a much more significant role than was previously known in affecting the course of the long and costly Iran-Iraq war. U.S.

#### Asserted Neutrality

The interventions also raise questions about the White House's often-stated insistence in the early 1980s that it was remaining neutral in the Iran-Iraq war. Since the United States was arming both sides in its desire to see neither side dominates the vital oil region. <sup>35</sup>

Washington also "looked the other way," as a former American ambassador in the region put it, as American-made arms began to flow into

Baghdad from Iraq's allies in the Middle East, starting in 1982.

Jordan and Saudi Arabia sent Iraq small arms and mortars, among other weapons, and Kuwait sold the Iraqis thousands of TOW anti-tank missiles. A former C.I.A. official who worked closely with Mr. Casey recalled that "the Kuwaitis sent lots of money and lots of arms to Iraq, and it was all done with our knowledge." He also acknowledged that by 1982 the Jordanian military was routinely diverting American-made Huey helicopters to Iraq.<sup>35</sup> One former senior American policymaker said King Hussein of Jordan had persuaded the Reagan administration to help Iraq. During the

same period when the King was urging his subjects to volunteer for service with the Iraqi army, Thomas A. Tweten, who was the C.I.A. station chief in Amman, brought the King's entreaty to Washington.

"The King's view," recalled one American official, "was: 'Look, here's Iraq. It's got the second-largest oil deposits in the world, a highly educated population, and it's the most industrialized nation in the Middle East, with a huge army. And here's this exceptional figure, Saddam Hussein, running it. And you're not giving him the time of day. Hussein can be a disaster, or he can be co-opted. I believe he can be co-opted, and I'll help.' "

With President Reagan's explicit approval, the official added, high-level intelligence began flowing to Mr. Twetten for relay to Iraq through the Jordanians. Within a few months, the official added, the C.I.A. stationed its own man in Baghdad, "whose sole reason for being was to handle the intelligence."

Since last spring, at least two congressional subcommittees have been investigating American policy toward the arming of Iraq. They are asking why both the Reagan and Bush Administrations continued military support for Iraq even after the war with Iran. One of them, a House Agriculture subcommittee, is investigating the use of Agriculture Department

commodity credits to underwrite the sale of American high-tech goods to Iraq. In a hearing last August, the panel's chairman, Representative Charles Rose, Democrat of North Carolina, asked whether Mr. Hussein "may have misjudged how far he could go with George Bush because of this country's arms sales to Iraq."

Sam Gejdenson, a Connecticut Democrat whose House Foreign Affairs subcommittee is investigating the export of sensitive United States technology to Iraq, has argued that the Commerce Department's export control system "did not break down."

*"Saddam Hussein got the equipment that the State Department wanted him to have," he said. It was "U.S. foreign policy to assist the regime of Saddam Hussein," he added.<sup>35</sup>*

In 1988, during the waning days of Iraq's war with Iran, the United States learned through satellite imagery that Iran was about to gain a significant strategic advantage by exploiting a hole in Iraqi defenses. U.S. intelligence officials conveyed the location of the Iranian troops to Iraq, fully aware that Hussein's military would attack with chemical weapons, including sarin, a lethal nerve agent.

The intelligence included imagery and maps about Iranian troop movements, as well as the



locations of Iranian logistics facilities and details about Iranian air defenses. The Iraqis used mustard gas and sarin before four major offensives in early 1988 that relied on U.S. satellite imagery, maps, and other intelligence. These attacks helped to tilt the war in Iraq's favor and bring Iran to the negotiating table, and they ensured that the Reagan administration's long-standing policy of securing an Iraqi victory would succeed. However, they were also the last in a series of chemical strikes stretching back several years that the Reagan administration knew about and didn't disclose. <sup>34</sup>

The protracted war between these neighboring Middle Eastern countries resulted in at least half a million casualties and several billion dollars worth of damage, but no real gains by another side.

On January 16, 1991, President George H. W. Bush announced the start of what would be called Operation Desert Storm—a military operation to expel occupying Iraqi forces from Kuwait, which Iraq had invaded and annexed months earlier. For weeks, a U.S.-led coalition of two dozen nations had positioned more than 900,000 troops in the region, most stationed on the Saudi-Iraq border. A U.N.-declared deadline for withdrawal passed on January 15, with no

action from Iraq, so coalition forces began a five-week bombardment of Iraqi command and control targets from air and sea. Despite widespread fears that Iraqi president Saddam Hussein might order the use of chemical weapons, a ground invasion followed in February. Coalition forces swiftly drove Iraq from Kuwait, advancing into Iraq, and reaching a ceasefire within 100 hours—controversially leaving Saddam Hussein in power. While coalition casualties were in the hundreds, Iraqi losses numbered in the tens of thousands.<sup>36</sup>

Iraq War, also called the Second Persian Gulf War (2003–11), conflict in Iraq that consisted of two phases. The first of these was a brief,

conventionally fought a war in March–April 2003, in which a combined force of troops from the United States and Great Britain (with smaller contingents from several other countries) invaded Iraq and rapidly defeated the Iraqi military and paramilitary forces. It was followed by a longer second phase in which a U.S.-led occupation of Iraq was opposed by an insurgency. After violence began to decline in 2007, the United States gradually reduced its military presence in Iraq, formally completing its withdrawal in December 2011.<sup>37</sup>

The Lancet study's figure of 654,965 excess deaths through the end of June 2006 is based on household survey data. The estimate is for all

excess violent and non-violent deaths. That also includes those due to increased lawlessness, degraded infrastructure, poorer healthcare, etc. 601,027 deaths (range of 426,369 to 793,663 using a 95% confidence interval) were estimated to be due to violence. 31% of those were attributed to the coalition, 24% to others, 46% unknown. The causes of violent deaths were gunshot (56%), car bomb (13%), other explosions/ordnance (14%), airstrike (13%), accident (2%), unknown (2%). A copy of a death certificate was available for a high proportion of the reported deaths (92% of those households asked to produce one).<sup>38</sup>

Seventy percent of children are suffering from trauma-related symptoms according to a study of 10,000 primary school students in the Shahab section of north Baghdad, conducted by the Iraqi Society of Psychiatrists and the World Health Organization. "We're now finding an elevation of mental health disorders in children – emotional, conduct, peer, attention deficit," according to Iraqi psychiatrist Hashmi. "A number are even resulting in suicide." 38

George W. Bush with part of his national security team at Camp David on September 15, 2001. "Knowing what we know now," the decision to invade Iraq can be traced back to that day. According to the study, Bush and

seven top officials -- including Vice President Dick Cheney, former Secretary of State Colin Powell, and then-national Security Adviser Condoleezza Rice -- made 935 false statements about Iraq during those two years.

The study was based on a searchable database compiled of primary sources, such as official government transcripts and speeches, and secondary sources -- mainly quotes from major media organizations. The study says Bush made 232 false statements about Iraq and former leader Saddam Hussein's possessing weapons of mass destruction, and twenty-eight false statements about Iraq's links to al-Qaeda. <sup>39</sup>

The best estimates available suggest that more than 250,000 people have died as a result of George W. Bush and Tony Blair's decision to invade Iraq in 2003. A newly released investigative report from the U.K. government suggests that intelligence officials knew ahead of time that the war would cause massive instability and societal collapse and make the problem of terrorism worse — and that Blair and Bush went ahead with the effort anyway.<sup>40</sup>





Iraq is destroyed

Joe Wilson was the last U.S. diplomat to meet Saddam before the first Gulf War - as acting ambassador in Baghdad; he actively challenged

him. Saddam had issued an order saying any person "sheltering" foreigners could face execution. There were more than a hundred U.S. citizens in the embassy at that stage, and Wilson appeared at an off-the-record news conference wearing a noose around his neck and famously said - *"If the choice is to allow American citizens to be taken hostage or executed, I will bring my own [expletive] rope."* All in the embassy were evacuated safely.

A few months earlier, though, Wilson had traveled to Niger at the request of the CIA to investigate the claim and found it to be false. He was shocked that the Bush administration was using what he knew to be incorrect information

as a justification for war. After weeks of attempting to set the record straight, Wilson went public - writing an article entitled "What I didn't find in Africa" in the New York Times, repudiating what the president said.

The response was ferocious - not just against Wilson himself. His wife, Valerie Plame, was outed as a CIA agent by the administration. - A move that put her life in danger, along with that of the many. Sources she had cultivated in Iraq and other areas.

Now the two live with their children and black Labrador dog as far away from Washington as possible while staying in the U.S. Years after these events, Wilson still asks that the location

not revealed - though not specifying whether the threat is internal or external.

We had a wide-ranging discussion focusing on reasons why Iraq was a target of the Bush administration. Wilson refers firstly to then-Defense Secretary Donald Rumsfeld's comment: "There are no targets worth striking in Afghanistan, go strike Baghdad." Then he recollects the statement made by Bush at a fundraiser that "they tried to kill my daddy". However, the heart of the reason, Wilson believes, lies in a document called the Project for the New American Century. In it, a group that came to be known as the "neocons" postulated an American military presence

around the world, rather like the great Roman Empire. "It says quite clearly that to make their grandiose imperialistic ambitions come to life, you were going to need a cataclysmic event along the lines of Pearl Harbor - 9/11 provided them that."

Linked to this, Wilson argues, is a Middle East policy the neocons espoused. "*They talked in terms of the way to peace in the Middle East is not through Jerusalem; it is through Baghdad.*" I asked the obvious question: "Are you saying that 9/11 provided an excuse to push that global agenda?" – the response: "I am not sure it provided an excuse; it was certainly an opportunity they seized." <sup>41</sup>

The Guardian reported on Sun 2 December 2001:

America intends to depose Saddam Hussein by giving armed support to Iraqi opposition forces across the country, The Observer has learned.

President George W. Bush has ordered the CIA and his senior military commanders to draw up detailed plans for a military operation that could begin within months.

The plan, opposed by Tony Blair and other European Union leaders, threatens to blow apart the increasingly shaky international consensus behind the U.S.-led 'war on terrorism.

It envisages a combined operation with U.S. bombers targeting vital military installations while U.S. forces assist opposition groups in the North and South of the country in a stage-managed uprising. One version of the plan would have U.S. forces fighting on the ground. Despite U.S. suspicions of Iraqi involvement in the 11 September attacks, the trigger for any attack, sources say, would be the anticipated refusal of Iraq to resubmit to inspections for weapons of mass destruction under the United Nations sanctions imposed after the Gulf War. According to the sources, the planning is undertaken under the auspices of the U.S. Central Command at MacDill Air Force base in

Tampa, Florida, commanded by General Tommy Franks, who is leading the war against Afghanistan.

Another key player is understood to be former CIA director James Woolsey. Sources say Woolsey was sent to London by the hawkish Deputy Defense Secretary, Paul Wolfowitz, soon after 11 September to ask Iraqi opposition groups if they would participate in an uprising if there were U.S. military support.

The New York Times yesterday quoted a senior administration official who admitted that Bush's aides were looking at options that involved strengthening groups that opposed Saddam. Richard Armitage, the Deputy



Secretary of State, said that action against Iraq was not imminent, but would come at a 'place and time of our choosing.

Its allies have told Washington that evidence it has presented of an Iraqi link to 11 September is at best circumstantial. However, U.S.

proponents of extending the war believe they can make a case for hitting Saddam's regime over its plan to produce weapons of mass destruction.

A European diplomat said last week: 'In the past week the Americans have shut up about Iraqi links to 11 September and have been talking a lot more about their weapons program.'

The U.S. is believed to be planning to exploit existing U.N. resolutions on Iraqi weapons programs to set the action off.

Under the pre-existing 'red lines' for military action against Iraq - set down by Washington and London after the Gulf War - evidence of any credible threat from weapons of mass destruction would be regarded as sufficient to launch military strikes along the lines of Operation Desert Fox in 1998 when allied planes made large-scale strikes against suspected Iraqi weapons complexes.

Opposition by Blair and French President Jacques Chirac may not be enough to dissuade the Americans. One European military source

who recently returned from General Frank's headquarters in Florida said: 'The Americans are walking on water. They think they can do anything at the moment, and there is bloody nothing Tony [Blair] can do about it. <sup>42</sup>

According to four-star General Wesley Clark, shortly after the attacks of 9/11, the Pentagon adopted a plan to topple the governments of seven countries; Iraq, Libya, Lebanon, Syria, Somalia, Sudan, and Iran.<sup>43</sup>

Clark's list of countries is not an irrelevant conspiracy theory. These countries have seen substantial interference from the United States in the last decade or so. In 2016, the country Obama bombed the most was Syria. The United

States was spending approximately \$1 billion a year assisting rebels who have known ties to al-Qaeda, the majority of whom share ISIS' core belief system. The U.S. air war against the Institute for the Secularization of Islamic Society (ISIS) has now cost American taxpayers over \$11 billion. Iran is bound to Syria by a mutual defense agreement and has lost significant personnel in the battle. Iran has also taken full advantage of poor Afghans, recruiting them to fight in Syria.

Libya was destroyed in 2011 by NATO powers, an offensive in which the U.S. played the most integral role. The U.S. was backing jihadists who fought against the U.S. in Iraq to topple the

Libyan regime (these fighters were later rebranded as ISIS). Even up until his last day in office, Obama was still bombing Libya (from Missouri, believe it or not.)

Obama bombed Somalia throughout his presidency. He not only relentlessly bombed Yemen, but he also supported the Saudi-led coalition's brutal assault on Yemen's civilian population. It could be argued that Trump is set to discontinue these practices; but, so far, he is well on his track to rapidly pursuing them. In his first weekend since inauguration, his administration conducted several drone strikes in Yemen with no hint at a reversal of

Obama's policies, though his approval was not required for those particular strikes.

Further, is the American public even aware that American troops are stationed in Sudan?

American troops can go there, but refugees fleeing a brutal conflict can't come to the United States?

It's not clear why Iran is on the list, other than the fact that Trump opposes the Iranian nuclear deal and has a love affair with Israel, Iran's number one nemesis. Internally, Iran is not embroiled in any significant military conflict (for the time being), something Trump may look to change.

Notable omissions from the refugee ban list include Saudi Arabia, a country that admitted aiding terrorists as a tool of foreign policy and that has exported its radical Wahhabism ideology (incidentally, the majority of the 9/11 hijackers were Saudis); the United Arab Emirates (where the majority of the funding for 9/11 passed through); Turkey, which has been shown to aid ISIS fighters as they travel to and from Syria; Qatar, wealth arming fanatical jihadists to fight in Syria; and Afghanistan, where al-Qaeda was born.

In essence, the countries kept off the list are the ones that arguably create the problem, yet the

countries *on* the list are the ones that have to deal with the problem. Sounds fair? <sup>43</sup>

### **The story of Syria;**

More than 250,000 Syrians have lost their lives in four-and-a-half years of armed conflict. The uprising against Syrian President Bashar Al-Assad began with anti-government protests, before escalating into a full-scale civil war. More than 11 million have been forced from their homes as forces loyal to President Bashar al-Assad and those opposed to his rule battle each other - as well as jihadist militants from the so-called Islamic State. <sup>44</sup>

Foreign involvement in the Syrian Civil War refers to political, military, and operational



support to parties involved in the ongoing conflict in Syria that began in March 2011, as well as active foreign involvement. Most parties involved in the war in Syria receive various types of support from foreign countries and entities based outside Syria. The ongoing conflict in Syria is widely described as a series of overlapping proxy wars between the regional and world powers, primarily between the U.S. and Russia as well as between Iran and Saudi Arabia

The Syrian Ba'athist government is politically and militarily supported by Iran and Russia, actively supported by the

Lebanese Hezbollah party, and by Syrian-based Palestinian group PFLP-GC and others.

The Syrian opposition, politically represented by the Syrian national coalition, receives financial, logistical, political, and in some cases, military support from major Sunni states in the Middle East allied with the U.S., most notably Saudi Arabia, Qatar, and Turkey. From the early stages of the civil conflict in Syria, major Western countries such as the U.S, France, and the U.K. provide political, military, and logistic support to the opposition as well as rebel groups in Syria that are not designated by them as a terrorist.

The predominantly Kurdish People's Protection Units (YPG), the first armed service of the Kurdish Supreme Committee, the government of Syrian Kurdistan (Rojava), have received military and logistic support from Iraqi Kurdistan and air support by the U.S., Canada, British, and French air force.

The Salafist groups are partially supported by Turkey, while the Islamic State of Iraq and the Levant received support from several non-state groups and organizations from across the Muslim world.

As a significant part of Syria's territory is since 2014, claimed by Islamic State (ISIL), an entity internationally recognized as a terrorist, several

Western and other countries, most notably the U.S., Russia, and France, participate in direct military action against ISIL in the territory of Syria.

Since 30 September 2015, Russia, the only foreign power that has its military assets openly stationed in Syria, wages an intensive air campaign against the ISIL and other anti-government forces in Syria, on the side, and at the request of the Syrian government. The military activity of Russia in Syria has been criticized by the U.S. and its regional allies. Turkey overtly clashed with the Russian military in November 2015 over the alleged violation of its airspace by a Russian

plane as well as over Russia's bombardment of the areas held by anti-government forces that are supported by Turkey, especially in the Bayırbucak region. Since July 2015, Turkey has also openly and actively opposes further expansion of the Syrian Kurdish forces along its border.<sup>45</sup>

Syria ruined

No serious mediation effort was undertaken to end this war. The purpose seems to let this country bleed to the last. Destruction in favor of Israel like Iraq. The Western powers led by the United States are instead trying to put fuel to the fire. There are a pattern and attitude towards war-torn countries; that is, they are

destroyed, and when their populations are left to bleed and to suffer. This is the same as what happened in Afghanistan, Iraq, Iran, Syria, Yemen, and Libya.

In June 2012, the CIA was reported to be involved in covert operations along the Turkish-Syrian border, where agents investigated rebel groups, recommending arms providers which groups should be supported and aided. Agents also helped opposition forces develop supply routes, and provided them with communications training. CIA operatives distributed assault rifles, anti-tank rocket launchers, and other ammunition to the Syrian opposition. The State Department has

reportedly allocated \$15 million for civilian opposition groups in Syria.

In July 2012, the U.S. government granted a non-governmental organization called the Syrian Support Group a license to fund the Free Syrian army. In 2016, several U.S. officials revealed that the CIA in 2012 proposed a detailed covert action plan designed to remove Bashar Assad from power, but president Obama declined to approve it.

In early March 2013, a Jordanian security source revealed that the U.S., Britain, and France were training non-Islamist rebels in Jordan. To strengthen secular elements in the opposition as a bulwark against Islamic

extremism, and to begin building security forces to maintain order in the event of Bashar al-Assad's fall.

In April 2013, also in Jordan, the United States had set up a \$70 million program in the country "that is training the kingdom's Special Forces to identify and secure chemical weapons sites across Syria should the regime fall and the wrong rebels look like getting their hands on them."

In April 2013, the Obama administration promised to double non-lethal aid to rebels, specifically to \$250 million.

On 13 June 13 June 2013, U.S. government officials said the administration, after days of



high-level meetings, had approved providing lethal arms to the Supreme Military Council (SMC).[97] The SMC is a rebel command structure that includes representatives from most major rebel groups and excludes the Islamic extremist elements.[98] The decision was made shortly after the administration concluded that the Assad government had used chemical weapons on opposition forces, thus crossing the "red line" declared by Obama earlier in 2012. The arms provided included small arms and ammunition and possibly anti-tank weapons. However, they were not to include anti-aircraft weapons, something repeatedly requested by the armed opposition.

Further such weapons are supplied by the U.S.  
"on our timeline."

In mid-June 2013, the U.S. government said it would now arm rebels in Syria; besides, the U.S. was considering a no-fly zone in Syria's southern border with Jordan, which would allow a safe place to equip and train rebels. The U.S. government's rhetorical reaction to the use of chemical agents in Ghouta on 21 August 2013, which was formally ascribed by the Obama administration to the Syrian government, prompted the news media to conclude at the end of August that "the U.S. was on the verge of military strikes against the Assad regime." Nevertheless, President Obama

eventually opted not to strike, thus failing to live up to his commitment to enforcing the "red line". The decision widely viewed within the U.S. political establishment as having undermined America's deterrent capability: "Obama's about-face on enforcing the red line was a dispiriting moment in which he displayed irresolution and naïveté, and did lasting damage to America's standing in the world."

During September 2013, it was reported by U.S. officials that under "a covert CIA program," small arms and anti-tank weapons had begun reaching some moderate rebel groups. Although Free Syrian Army Commander Salim Idris denied receiving lethal aid, some analysts

commented that information on U.S. arms might not have reached Idris due to poor communications as the Free Syrian army command was based in Northern Syria while weapons were reportedly reaching rebel groups in the south. (Above quotes courtesy Wikipedia: Foreign involvement in Syrian conflict)

In December 2013, the U.S. government temporarily suspended the shipments of non-lethal military aid, including food rations, medical kits, and the Islamic Front seized pickup trucks after warehouses of equipment.]

## **Destruction in Syria**

In April 2014, there appeared online videos that showed rebels in Syria using U.S.-made anti-tank rockets (BGM-71 TOW), the first significant American armaments in the country's conflict; analysts suggested they might be provided by states such as Saudi Arabia, a U.S. ally, with Washington's acquiescence.

In early October 2015, shortly after the start of the Russian military intervention in Syria, Barack Obama was reported to have authorized the resupply—against ISIL—of 25,000 Syrian Kurds and 5,000 of the armed Syrian opposition, emphasizing that the U.S. would

continue this support now that Russia had joined the conflict.

In October 2015, the U.S. announced the end of the Pentagon's \$500 million programs to train Syrian rebels in an acknowledgment that the program had failed in achieving its ostensible goals. Instead, the funding would be used to provide weapons and ammunition to rebel groups already in place. The CIA runs Other, covert, and significantly larger programs in Syria and continues.

*Jane's Defense Weekly* reported a U.S shipment of 994 tons of weapons and ammunition (including packaging and container weight) in December 2015 from Eastern Europe to Syrian

rebel groups, including 9M17 Fleyta anti-tank missiles, RPG-7s, AK-47S, DShKs, and PKMs. A detailed list of weapon types and shipment weights had obtained from the U.S.

government's Federal Business Opportunities website.

The deployment in late April 2016 to the Rmelan area, controlled by the Kurdish YPG militia, of additional 150 American soldiers purportedly for training and intelligence gathering, prompted the constitutes a dangerous intervention and a gross violation of the Syrian sovereignty." In mid-August 2016, the Pentagon said the U.S.-led coalition's F-22 aircraft flew over the area around the city of Al-

Hasakah in a "very unusual" move to protect American special operation ground forces from attacks by Syrian government jets.<sup>45</sup>

The Financial Times reported in May 2013 that Saudi Arabia was becoming a more significant provider of arms to the rebels.[184] Since the summer of 2013, Saudi Arabia has emerged as the leading group to finance and arm the rebels.[193] Saudi Arabia has financed a large purchase of infantry weapons, such as Yugoslav-made recoilless guns and the M79 Osa, an anti-tank weapon, from Croatia via shipments shuttled through Jordan.[181] The weapons began reaching rebels in December 2012, which allowed rebels' small tactical gains



this winter against the army and militias loyal to Assad.[181] This was to counter shipments of weapons from Iran to Assad's forces.<sup>45</sup>



Syria destroyed

## **What happened to Yemen?**

Yemen has long been the Arab region's poorest country and previously relied on U.S. aid and assistance from its neighbors to stay afloat. Inflation was worsening, and unemployment rates soared before the 2011 uprising.

Money from the country's dwindling oil reserves has been wasted or stolen during overthrown president Ali Abdullah Saleh's 33-year reign. A 2015 U.N. report exposed Saleh's accumulated fortune of up to \$60bn from corruption, extortion, and embezzlement. Following Saleh's overthrow, a bloody civil war had erupted between Houthi rebels and

supporters of Yemen's internationally recognized government. In September 2014, Houthi fighters took control of the capital, Sanaa, and pushed towards Yemen's biggest city, Aden. In response to Houthis' advances, a coalition of Arab states led by Saudi Arabia launched a military campaign in March 2015 to drive out the Houthis from Sanaa.

The war has left various areas in dire need of humanitarian assistance and has enabled al-Qaeda to grow amid a security vacuum.

Yemen, home to more than 27 million people, is on the verge of famine and in the middle of an "unprecedented" cholera outbreak. Referring to the Saudi-led war in Yemen, the U.N.N has

warned that the country is heading towards "total collapse."

Currently, more than seven million people are on the verge of starvation due to border blockades and impoverishment from years of war, while about 80 percent of the population is reliant on some form of humanitarian aid.

According to the U.N., the world's most massive humanitarian crisis is in Yemen.<sup>46</sup>

More than 20 million people, including 11 million children, need urgent humanitarian assistance. Some 17 million people do not know where their next meal is coming from, and 7 million are dependent on food assistance.

Severe acute malnutrition is threatening the lives of almost 400,000 children.

At least 14.8 million are without primary healthcare. Only 45% of the 3,500 health facilities are fully functioning. They have struggled to cope with the world's largest cholera outbreak, which has resulted in more than 913,000 suspected cases and 2,196 deaths since April 2017.

Two million Yemenis are currently internally displaced due to the conflict, and 188,000 others have fled to neighboring countries.<sup>47</sup>



**Yemen destroyed**

## **And now Libya!**

Since the NATO war of 2011, Libya has been ruled by a patchwork of rival heavily armed gangs that have sown terror in the population. Gunfights are frequent – as had been experienced these past

ten days across Tripoli. Rixos Hotel – which had served as the government's building – faced heavy shelling, with tanks and snipers racing to destroy this beautiful city. Burning cars blocked roads, as children stayed home from school, and shops were shuttered. The protesters came to say – enough.

They wanted the fighting to an end. It was inevitable that gunfire would scatter them into nearby buildings, Libyan flags fluttering above them in the breeze. These militias – now entrenched across the country – are not going to be easy to dismantle.

Frustrated Libyans in Tripoli point across the country towards the eastern city of Benghazi and vest their hopes in General Khalifa Haftar. 'He can

save us,' said an old friend who has weathered the violence and chaos since NATO's war of 2011. It meant little to this man that General Haftar had lived for twenty years in the shadow of the CIA's offices in Virginia after he had defected from the Libyan army. It meant even less that he had arrived in Benghazi during the early days of the 2011 war in Libya and that he had sought the leadership of the rag-tag army – backed by NATO. My friend is an old socialist with fond memories of the high point of the Gaddafi era. Haftar, whom Gaddafi once called a 'son,' had betrayed his leader in the aftermath of Libya's defeat in the 1987 Toyota War against Chad and defected to the United States. But this meant nothing. Times are different now.



Even Haftar, the leader of the self-styled Libyan National Army (LNA), has come to promise hope against the archipelago of militias. Haftar hastily went on television right after the gunfire at Martyrs' Square. 'Your armed forces will not abandon you,' he said ceremoniously, 'and we will be by your side until Tripoli is returned to the homeland.'

Over the past few years, Haftar – ensconced in Benghazi – has fashioned himself as a strongman, a military man with no patience for either the al-Qaeda linked Ansar al-Sharia or the Muslim Brotherhood. Ignored by the United States – his early patron – Haftar has turned to Egypt, the United Arab Emirates, and Russia for support.

There was room there for eager ears since those powers are partial to Haftar's self-image as the strongman. Haftar does not look back to the secular nationalism of Gamal Abdul Nasser for inspiration but resembles the farcical patriotism of Abdel Fattah el-Sisi. Russia looks fondly on both these men – Haftar and Sisi – for both promise military-style stability that would crush any whiff of political Islam.<sup>48</sup>

Libya was once a stable nation under Colonel Muammar Gaddafi. The Obama administration ordered the removal of Gaddafi with Secretary of State Hillary Clinton. Hillary Clinton was ecstatic when she heard that Gaddafi was overthrown and then killed by the opposition, she said "*we came,*

*we saw, he died*" with laughter. That was the mindset of Washington under the democratic Party that managed to destroy one of the wealthiest nations in Northern Africa under the guise of "*humanitarian intervention*."

Libya had the highest GDP per capita and reduced the number of people living below the poverty line and had the highest life expectancy in all of Africa. Obama destroyed that. In 2011, the Obama administration with the Secretary of State, Hillary Clinton, ordered the U.S.-NATO coalition to bomb Libya resulted in more than 30,000 deaths, with over 50,000 injured during the civil war that lasted several months. The "*humanitarian intervention*" (is what the Obama regime proudly called it) has

destroyed what Gaddafi had built under his government. Under Gaddafi (although through dictatorial power), having your own home was a natural right. A university education, whether at home or abroad, was paid for by the government. Moreover, everyone in Libya had access to universal healthcare. If a Libyan wanted a farm, they were given a farmhouse with land plus livestock and seeds free of charge.

Libya's state bank provided loans at 0% interest by law, so whatever you borrowed, you had no worries about repaying the bank with high-interest rates as you would typically do in the West. Even electricity was free for the Libyans. However, a civil war began between the Gaddafi government

and the anti-Gaddafi opposition forces with links to al-Qaeda and other terrorist organizations. It was another case where Washington provided support to terrorists to remove Gaddafi from power by any means. In a 2014 article by *The Daily Mail* *Benghazi attack could have been prevented if the U.S. hadn't switched sides in the War on Terror' and allowed \$500 MILLION of weapons to reach al-Qaeda militants, reveals damning report'* based on an independent report by *The Citizens Commission on Benghazi* from former members of think tanks, the military, and the CIA stated the following:

'The White House and senior Congressional members,' the group wrote in an interim report

released Tuesday, 'deliberately and knowingly pursued a policy that provided material support to terrorist organizations to topple a ruler [Muammar Gaddafi] who had been working closely with the West actively to suppress al-Qaeda.'

'Some look at it as treasonous moves,' said Wayne Simmons, a former CIA officer who participated in the commission's research.

Washington was complicit in removing Gaddafi from power but also allowed for the weapons in Benghazi to find their way into the hands of the "*moderate rebels*" in Syria in an attempt to remove President Bashar al-Assad from power. "*Retired Rear Admiral Chuck Kubic, one of the commission's sources, told reporters that those*

*weapons are now 'all in Syria,'* according to *The Daily Mail* report. Hillary Clinton spoke about the civil war in Libya in Paris, France, on March 19, 2011. Clinton said the following:

Colonel Qadhafi's campaign of violence against his people must stop. The active votes in the United Nations Security Council underscored this unity. And now the Gaddafi forces face unambiguous terms: a ceasefire must be implemented immediately – that means all attacks against civilians must stop; troops must stop advancing on Benghazi and pull back from Ajdabiya, Misrata, and Zawiya; water, electricity, and gas supplies must be turned on to all areas; humanitarian assistance must be allowed to reach the people of

Libya. Yesterday, President Obama said very clearly that if Gadhafi failed to comply with these terms, there would be consequences.

Moreover, consequences there were. The war on Libya was about its natural resources that include oil, gas, water (Libya has one of the largest water irrigation systems in the world) gold and silver holdings. Gaddafi's dream was to free the entire continent of Africa from Western financial dominance by issuing the '*Gold Dinar*,' a gold-backed African currency threatening U.S. dollar hegemony and the Western central banking system. For Washington and its European partners, Gaddafi had to stop. The plan to remove Gaddafi was set years before the civil war erupted. Wesley



Clark, the retired general and the supreme military commander of NATO admitted in 2007 that a "*high-ranking*" Pentagon official told him that Washington planned to "*take out seven countries in five years*" with Libya on that list.

Obama, the first African-American president of the United States, was the man to stop Colonel Muammar Gaddafi. Obama's legacy in Africa will be remembered as one that has destroyed one of the last remaining prosperous and wealthiest nations in Africa. The fact is that there was nothing humanitarian about Obama's "*humanitarian intervention*" in Libya, and that is something history will teach future generations to come. 49



Libya under U.S NATO attack

# Assault on the ideological front.

On January 31, 2008, President George W. Bush Discussed Global War on Terror in Las Vegas, Nevada, said: *"The world in which we live in a dangerous world, but a world full of great opportunity. We're involved in an ideological struggle -- the likes of which we have seen before in our history. It's an ideological struggle between those of us who love freedom and human rights and human dignity, and those who want to impose*

*their dark vision on how people should live their lives. This is not a political conflict -- I mean, a religious conflict. And I'll tell you why: because one of the tactics, and the main tactic of those enemies of freedom, is to murder the innocent to achieve their objectives. Religious people do not murder the innocent."* <sup>72</sup>

It is a surprise that behind most of the strategic policies towards Islam are Jews. There are prominent names such as Bernard Lewis, Samuel P. Huntington, Irving Kristol, and Leo Strauss. Instead of discussing their life, it is better. First, we learn what happened on the ideological front, which is evident by the actions taken in practical terms. Let us first take education. The U.S and the

West told governments of Muslim countries that their educational curriculum must change as there are such religious lessons that promote violence and non-tolerance.

Paul Salem senior vice president for policy research and programs at The Middle East Institute said:

*"The struggle for the future of the Arab and Muslim worlds that is being fought now will be won or lost not on the battlefield, but in the classroom."*

Writes Ahmad Kabel of Al-Akhawayn University  
Ifrane – Morocco

Amidst the deafening clamor for defeating "*Islamic terrorism*," one distinctly boisterous demand has been to overhaul educational systems in the Muslim world.... The Islamophobic-Neoliberal-education complex epitomizes the ideological site in which American neo-imperial design in the Muslim world is enacted. It rests on the Islamophobic instrumentalization of education and reform to Institute a wide-ranging cultural and conceptual reconfiguration of the Muslim world for global hegemony. This complex operates at the intersection of American educational imperialism, Islamophobic securitization, and neoliberalization.<sup>74</sup>

Education then becomes the sector where these laboratory experiments in Neoliberal Engineering are to be carried out. The aim of education in the neoliberal age is to improve the skills of the labor force and the population as a whole and enhance the propagation of ideas that boost 'productivity and opportunity.'

(National Endowment for Democracy 2012, 17).

In the same vein, the Middle East Partnership Initiative, launched in the same spirit as the National Security Services, NSS, subsumes among its goals 'the development of skills that lead to job and opportunity and 'promote entrepreneurship' (U.S. Department of State 2008, 2).

This should not be taken lightly as 'economic populism,' so admonishes the National Endowment

for Democracy. This necessitates 'fundamental institutional reforms that will... foster entrepreneurship and promote changes in the educational system to raise labor productivity and provide young people with the skills needed to compete in a global economy. The strategic significance of these neoliberal professions is not limited to the economic transformation they are meant to effect. Their centrality lies precisely in the capacity to instigate a broader and long-term ideological revolution against 'Islamic terrorism.' In this regard, neoliberal 'education is the best hope of turning young people away from violence and extremism' (Center for Strategic and International Studies 2007, 37). Neoliberal



education thus functions as a bulwark against the 'Islamic threat,' domesticating the minds of young Muslims and inoculating their propensity for extremism. Neoliberalism meets education meets Islamophobia. <sup>74</sup>

Educational systems in the Muslim world are generally portrayed as hotbeds for extremism and terrorism. One report denounces Pakistani education as a hub for breeding bigoted fundamentalists and terrorists. It concludes that the Pakistani curriculum comprises 'outdated and incoherent pedagogical practices that hinder the development of interest and insight,' which 'makes it impossible to develop critical and analytical skills' (Nayyar and Salim 2014/15 63 2003, 24).

The authors make it clear that Pakistani education should emphasize usable skills rather than knowledge. The 'subtle subversion', the authors propose, combines 'peace education with a 'neoliberal manifesto' for Pakistani education: 'to teach children to love and trust humanity (128) sits comfortably along with 'to be able to transform available raw materials into useful goods and services, 'to be able to adopt a vocation or a professional one desires to espouse', and 'to offer marketable human resources acquired through education (131 132). Neoliberal education holds humanizing potentialities in store for these youths, as does Disney. <sup>74</sup>

Similar trepidations are raised regarding the ubiquity of illiberal fanaticism in Muslim education. Purging curricula of intolerance and bigotry has therefore been a trope much bandied about in proposals for educational reform in the Muslim world.

Writing in the Washington Post, Stuart Levey (2010), Treasury Undersecretary for Terrorism and Financial Intelligence, urges that 'we must focus on educational reform in key locations to ensure that intolerance has no place in curricula and textbooks. There is still much to be done in this area, but unless the next generation of children is taught to reject violent extremism, we will forever be faced with the challenge of disrupting the next group of

terrorist facilitators and supporters.' This is part of a pre-emptive educational strategy aiming to inject subtle doses of liberal civilization in the minds of young Muslims to quarantine their proclivity for narrow-mindedness and prejudice.<sup>74</sup>

In the present age, terror has become a tool of fear and intimidation applied by the states.

Neoliberalism and Islamophobia are two interlocking projects in America's quest for hegemony in the Muslim world. This is pivotal to the sustenance of the neo-white man's burden to produce 'Neoliberal man.' This totalizing experiment finds clear expression in the mutually reinforcing dynamics of Islamophobia and neoliberalism as they play out in American

projects of educational reform in Muslim countries. Educational interventions, such as Disneyfication, liberal civilization, commodification, educate, culturicide, epistemic ide, and linguicide are given substance in the configuration, linking full spectrum neo-liberalization and Islamophobia. The consequences are dire for Muslim people. The relentless Islamophobic Neoliberal educational flattening and homogenization jeopardize their cultural uniqueness and security and act in concert as an impediment to pursuing emancipatory courses of cultural and civilizational autonomy. Muslim education needs decolonization. A de-Centered, de-colonial, liberator, locally accountable,

historically grounded, culturally relevant, and epistemically responsive educational/civilizational project is not only desirable but an existential necessity. <sup>74</sup>

The policymakers chalked out an aggressive policy of war against the ideology of Islam. The Cold War experience against communism helped to target Islam in the same way. All that was required were to create certain divides in Islamic thoughts and then to create specific terms that should be unacceptable to the West. Islamism is a very recent term used to target Islamic ideology. It was not easy to work. Many research and investigative groups have designated the task to study Islamic teachings, and a curriculum taught in schools in

Islamic countries. One such effort was made in

Saudi Arabia, whereas it reports that:

Saudi Government Extremism and the U.S.

Response.

On January 26, 2010, Huffington Post published an article by Nina Shea. Talal Eid, which says: "*As the U.S. State Department publicly announced in 2006, among other goals to advance religious tolerance. The Saudis made an explicit commitment to the United States government that within two years, it would remove from its educational materials "intolerant references that disparage Muslims or non-Muslims or that promote hatred toward other religions or religious groups."*

With the Saudi counterterrorism program now in its seventh year and the curriculum reform deadline long past, its religion textbooks, however, continue to assert highly inflammatory teachings. In October 2009, the State Department, while still praising the Saudi educational reform pledge, reported with typical diplomatic understatement that reforms remained "*incomplete*." The U.S. Commission on International Religious Freedom reconfirmed this month that the textbooks currently posted on the Saudi Ministry of Education's website still teach hatred toward other religions and, in some cases, promote violence. The Carnegie study reported that the curriculum editing process has been "hampered by allegations



that some material removed during the review process has been re-inserted by others opposed to the curriculum edits." Whether or not that can explain matters, the fact remains: Riyadh's educational reform policies amount to so many broken promises. The Saudi government continues to propagate a radical ideology that, by its analysis, could foster more homegrown terrorists here and in a growing number of other countries.

Here are parts of the testimony of Nina shea, director of Center for religious freedom, Freedom house.

It was before the Committee on the Judiciary U.S. Senate on November 8, 2005.

*"Saudi Arabia: Friend or Foe in the War on Terror"*

"To document Saudi influence, the material for this report was gathered from a selection of more than a dozen mosques and Islamic centers in American cities, including Los Angeles, Oakland, Dallas, Houston, Chicago, Washington, and New York. Between late 2004 and December 2005, researchers who are themselves Muslim Americans gathered samples of over 200 such texts -- all from within America and all spread, sponsored, or otherwise generated by Saudi Arabia. They demonstrate the ongoing

efforts by Saudi Arabia to indoctrinate Muslims in the United States in the hostility and belligerence of Saudi Arabia's hardliner Wahhabi sect of Islam. The global spread of Islamic extremism, such as Wahhabism, is the most serious ideological challenge of our times. Senator Jon Kyle, chairman of the Judiciary Committee's Subcommittee on terrorism. Who held hearings on Wahhabism, asserted: "*A growing body of accepted evidence and expert research demonstrates that the Wahhabi ideology that dominates, finances and animates many groups here in the United States, indeed is antithetical to the values of tolerance, individualism, and freedom, as we conceive these things.*"? The 9/11 Commission was even more

emphatic that a threat posed: "*even in affluent countries, [where] Saudi-funded Wahhabi schools are often the only Islamic schools.*" (page 370)

Moreover, that "*education that teaches tolerance, the dignity and value of each individual, and respect for different beliefs is a key element in any global strategy to eliminate Islamist terrorism.*"

Wahhabi extremism is more than hate speech; it is a totalitarian ideology of hatred that can incite violence. The fact that a foreign government, namely Saudi Arabia, has been working to mainstream within our borders, such as hate ideology, demands our urgent attention. This Committee and the press have previously examined the extremist infiltration of the prison

and military chaplain programs in the United States. The Saudi textbooks and publications described in the Center's report could also pose a severe threat to American security and the traditional American culture of religious toleration and freedom.

## SAUDI ARABIA'S CURRICULUM OF INTOLERANCE

With excerpts from the Saudi Ministry of Education Textbooks for Islamic Studies Center for Religious Freedom of Freedom House and Institute for Gulf Affairs. The Center prepared this report for Religious Freedom of Freedom House with the assistance of the Institute for Gulf affairs, which collected the textbooks reviewed here. The

Institute's director, Ali al Ahmed, is a Saudi national living in Washington, DC, who has collected and written about Saudi state textbooks since 2001. Center Director Nina Shea is the author of this report. The report is based on a dozen textbooks for Islamic studies published by the Saudi Ministry of Education and used during the academic year in public school classrooms at elementary, middle, and high school levels. It is not an analysis of all Saudi religious studies texts. However, it does include a broad range of texts used at the lower, middle, and high school levels, that we believe are representative of the materials used in religious studies classes in non-vocational Saudi state schools.

A failure by Saudi Arabia to thoroughly reform its educational system will directly undermine U.S. foreign policy goals of encouraging moderation and democratic progress within the Islamic world.

Anonymous, in his book *Imperial Hubris* published by Brassey's Inc Dulles, Virginia 2004 page 11 Quotes: America has demanded Muslim educational authorities alter their curricula to teach a brand of Islam more in keeping with modernity and, not coincidentally, U.S interests.

Thus, America wants Muslims to abandon the word of God as He revealed it in the Koran - which Muslims consider perfect and unalterable - and the Prophet Muhammad's traditions and

sayings for U.S. - dictated and human-made replacements.

*"The other thing is that no one, no matter who he is, may interfere with our learning material....,"* declared Mohammad Sayed Tantawi, the Grand Shaykh of Al-Azhar University, in early 2001. *"No one may interfere in our religious curricula, which we decide on the prerequisites of our shariah. No one may stick his nose in our affairs, or in the affairs of a country like Saudi Arabia.... one who can force specific curricula on us has not been born yet."*





Nina Shea Hudson Institute

Like many neoconservatives, Shea has been sharply critical of Islam, often painting the religious group in broad strokes that fail to account for its many divergent tendencies. In 2005, for example, her Center for Religious Freedom published "*Saudi Publications on Hate Ideology Invade American Mosques*," an 89-page study of

some 200 documents allegedly "*disseminated, published, or otherwise generated by the government of Saudi Arabia and collected from more than a dozen mosques in the United States.*" The study concludes that a "*totalitarian ideology of hatred*" is being "*mainstreamed within our borders through the efforts of a foreign government, namely Saudi Arabia.*"

Commenting on the study's findings, Daniel Pipes, President Bush's recess appointee to the U.S.

Institute of Peace, wrote in an op-ed: "*The insidious Saudi assault on America must be made central to the (misnamed) war on terror. The Bush administration needs to confront the domestic*

*menace that the Wahhabi kingdom presents to America."*

In 1997, Shea published *In the Lion's Den: A shocking account of persecution and martyrdom of Christians today and how we should respond.*

Here the question arises such religious fanatics like her, do they have any moral right to attack the teachings of other religions.? Mixing their religious ambitions with politics and pressuring other countries through American State instruments on such matters as changing the education in other countries.

According to shea, she collected portions of text which show hate towards Jews and Christians and promote violence. However, on the other side the

images that the people of the world and the Muslims, in particular, see on the media about the Jewish occupation of Gaza and West Bank, the killings of innocent women and children, the bulldozing of Palestinian homes, demolition of their homes to build new Jewish settlements. In the Middle East, the Arabs do not have weapons of mass destruction. Instead, Israel is the only country that has nuclear weapons, a known fact, though officially Israel is not a member of the atomic club. Study the recent history, and tell which non-Muslim country was attacked by the Muslims? It is instead the U.S. and the West which attacked Iraq Afghanistan, Syria, and Libya. The violence and terror are spread by them when they drop daisy

cutter bombs napalms and "mother of all bombs" on innocent citizens.

Dr. Ian Guthridge cited many instances of genocide in the Hebrew Bible. He refers to Deuteronomy 20:12-14 and Joshua 6:21 and argues that *"The Bible contains the horrific account of what can only be described as a "biblical Holocaust." For, to keep the chosen people apart from and unaffected by the alien beliefs and practices of indigenous or neighboring peoples, when God commanded his chosen people to conquer the Promised Land, he placed city after city "under the ban" - which meant that every man, woman, and the child was to be slaughtered at the point of the sword "*.<sup>319-320</sup>

The World Bank says nearly half the adult population of Pakistan can't read, and net primary enrollment rates remain the lowest in South Asia.

Experts say the system suffers from inadequate government investment, corruption, lack of institutional capacity, and a deficient curriculum that often incites intolerance.

In August 2009, a chief counterterrorism adviser to the White House John Brennan, summing up a concern held by many U.S. terrorism experts, said extremist groups in Pakistan had exploited this weakness. *"It is why they offer free education to impoverished Pakistani children, where they can recruit and indoctrinate the next generation,"* he said. There have been some efforts by the

Pakistani government, Western governments, and the World Bank to reform the system, but serious challenges remain.<sup>53</sup>

The government-mandated curriculum is a major concern for Western observers who say it encourages intolerance and a narrow worldview.

Except in some elite private schools, which do not follow the government-prescribed curriculum, all public schools and registered private schools have been required to teach Islamiyat, or Islamic studies, for nearly thirty years. In addition to Islamiyat, *"many scholars have noted that the government curriculum uses Islam for a wide array of controversial ideological objectives,"*

Writes C. Christine Fair in the 2008 book *The Madrassah Challenge*. A 2003 report on the state of curriculum and textbooks by the Islamabad-based independent Sustainable Development Policy Institute (SDPI). Said that for over two decades, the curricula and official textbooks in subjects such as English, social studies, civics, and Urdu "have contained material that is directly contrary to the goals and values of a progressive, moderate and democratic Pakistan." It says the curriculum and textbooks include hate material and "*encourage prejudice, bigotry and discrimination*" toward women, religious minorities, and other nations, especially India. In 2004, Pervez Hoodbhoy, professor and chairman of Islamabad-



based Quaid-i-Azam University, wrote in *Foreign Affairs*: "Pakistani schools--and not just madrassas—are churning out fiery zealots, fueled with a passion for jihad and martyrdom." CFR Senior Fellow Daniel Markey also notes the concern over textbooks. "*Rather than actually serving to moderate public views, the education system is exacerbating the problem of extremism,*" he says.<sup>53</sup>

Since 2002, the United States Agency for International Development (USAID) has invested over \$682 million to reform Pakistan's education system. In September 2009, the U.S. Congress approved a new bill authorizing \$1.5 billion a year in nonmilitary aid for the next five years starting in

2010. While the bill does not earmark a specific amount for education, it is authorized to assist in educational reform including programs for *"development of modern, nationwide school curriculums for public, private, and religious schools"* and *"support for the oversight of all educational institutions, including religious schools."* <sup>53</sup>

The Heritage Foundation advised the Bush administration to *"refrain from getting involved in Pakistan's broad madrasa reform efforts and accept that many of the traditional madrassas serve a useful purpose in educating Islamic intellectuals and providing shelter and food for impoverished youth."* <sup>12</sup> There is also the potential

argument that any U.S. assistance will only fuel further conspiracy theories of "*neocolonialism*." Although such narratives are widespread in Pakistan, the absence of any positive intervention, as was the case after the Russo-Afghan war, fueled equally negative allegations of abandonment. Interviews during fieldwork for this study revealed that appropriately channeled assistance, which is not interventionist or divisive, but rather inclusive, devolved and focuses on livelihoods and conflict reduction through local organizations, will positively engage most madrassas and the radical clerics marginalized.<sup>54</sup> U.S. assistance to primary education and literacy in Pakistan has more than doubled--from \$28

million in the fiscal year 2004 to \$66 million in the fiscal year 2005. The impact of the findings of the 9/11 Commission report issued in July 2004 on the importance of educational opportunity in the Middle East and South Asia to uprooting terrorist ideology and increased congressional oversight of U.S. aid programs to Pakistan contributed to the increase in education spending. The Fiscal Year 2008 State Department Congressional Budget Request includes \$52 million for general education programs and an additional \$50 million for earthquake reconstruction of schools and health facilities. The 2007 Emergency Supplemental Budget Request calls for another \$110 million to develop Pakistan's Federally Administered Tribal

Areas (FATA), including the education sector.

Through a program started in 2003, the USAID already is constructing and furnishing sixty-five primary, middle, and high schools in five agencies of the FATA. The Japanese government is partnering with the U.S. government on this project and constructing an additional sixty-five schools in the tribal areas.<sup>54</sup>

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Sixteen years after 9/11, Saudi Ministry of Education textbooks still teaches an ideology of hatred and violence against Jews, Christians, Muslims, such as Shiites, Sufis and Ahmadis, Hindus, Bahais, Yazidis, animists, sorcerers, and "*infidels*" of all stripes, as well as other groups with different beliefs. The most objectionable passages are found in the upper grades' religious textbooks. While the Saudi government has heralded reform for the early grades, those religious texts, like those for math and English, have not been particularly problematic, though, overall, critical thinking and ideas that conflict with the government-approved ones are banned. (A Wahhabi educational document I analyzed had

denounced "*freedom of thinking*" since it "*let[s] loose the ideas and pens to write of disbelief as one like and put[s] ornaments on sin as one like.*"

Each academic year, Saudi Arabia's Ministry of Education publishes new editions of grades 1 through 12 religious' textbooks, which are mandatory in Saudi public schools. Each edition reflects some changes in wording, content, and placement. Nevertheless, over the past ten years, the content has continued to retain violent passages and directives.<sup>56</sup>

A religious and political dispute continues to brew in Jordan over a controversial move by the Ministry of Education to revamp the curricula of the three elementary grades. According to Deputy

prime minister Jawad Anani, the changes are part of the government's strategy to combat extremism in society.

Changes to school textbooks introduced this year involve coverage of Islam, history, Arabic, and civics. For example, in civics, reference is made to acknowledge Christians as a demographic component of the population with pictures of churches as well as mosques. In religion, entire verses from the Quran and sayings by the Prophet Muhammad have been removed, while in Arabic literature, a picture of a veiled woman was replaced with one showing an unveiled woman. In Arabic-language textbooks for the third grade, a Quranic verse was replaced by a text on



swimming. No changes were made to books on the sciences, mathematics, and art.<sup>57</sup>

Egypt's Ministry of Education is removing from primary and secondary school curricula some religious texts and passages on historical Islamic figures including Saladin, the 12th-century Muslim ruler who confronted the Crusaders and is widely viewed as an iconic hero in the Arab world.

The changes to primary and secondary school curricula, being touted by government ministers as a bid to counter radical Islamic ideology, are provoking the ire of Islamists in the country.

Salafists say the deletions recommended by a curriculum development panel set up in March amount to the government declaring war on Islam.

However, the prime minister, Ibrahim Mahlab, who has endorsed the recommendations made after a brief review of textbooks, says jihadists are exploiting outdated ideas to incite youngsters to violence.

Another historical figure getting deleted is Uqba ibn Nafi, the seventh-century Arab general who led the Islamic conquest of the Maghreb for the Umayyad dynasty. According to legend, one of Uqba's soldiers stumbled across a golden goblet that had disappeared from Mecca, buried in the Tunisian sands, and when he dug it up, a spring appeared, the waters of which were said to have come from the sacred Zamzam Well in Saudi Arabia.

Some fatwas and Hadith (sayings of Prophet Muhammad) are also being omitted, including one saying, "*I was ordered to fight people until they testify that there is no God but Allah.*"

The leader of the Salafist Nour Party, Younis Makhyoun, has condemned the removal of Saladin and Uqba Ibn Nafi as "*an assault on our history, alteration of our identity and surrender to our enemies.*"

Moreover, Yasser el-Borhami, the deputy head of the Salafist Call party, has called for the omissions to be restored, especially the story of Saladin, who liberated Jerusalem from the Crusaders in 1187. In a press statement, he said: "*The ministry does not have the right to alter the nation's history and the*

*biography of the Prophet just because it has illusions about them and under the pretext that these stories incite violence and killing. How do they have the audacity to delete the words of the Quran?"*

Nevertheless, the country's education ministry says, *"Some of the material was inciting violence and first entered into the curriculum during the Muslim Brotherhood's era."* Officials say the censoring of material used to encourage violence is part of a more significant ideological battle the government is determined to wage against Islamic extremism.

This isn't the first time the Egyptian government headed by former army commander president

Abdel Fattah el-Sisi has removed content from national textbooks. This is the second round of changes since the Sisi-led army toppled Egypt's first freely-elected civilian President Mohamed Morsi of the Muslim Brotherhood after protests against his one-year rule.<sup>58</sup>

To be effective, any long-term strategy for fighting international terrorism must abate the indoctrination taking place in thousands of militant schools all over the world. Official U.S. policies in this field are either fraught with problems (e.g., beefing up Pakistan's government school system) or flatly counterproductive (e.g., trade protectionism). While no set of foreign policies or the amount of foreign aid will transform world

opinion overnight, there are promising alternatives to the status quo. Promoting access to private schools paid for at least in part by parents would enable families to get the kind of practical academic and career-oriented training they seek for their children without exposing them to the ideological manipulation joint in "*free*" schools (whether government or private). Because fee-charging schools are generally more effective and efficient than their government counterparts, a given level of financial assistance will do better for more people at the same or lower cost. Education is a sensitive area, however, and so it would be more expedient to channel the vast private flows of

aid toward this end than to pursue it through official government channels.<sup>59</sup>

### Foster Madrasa and Mosque Reform

Radical madrassas (Islamic boarding schools) from Pakistan to Southeast Asia have been one of the primary sources of personnel for radical movements and terrorist groups. Despite the importance of madrasa reforms, few concrete plans have emerged to design and implement specific changes in these schools. Moreover, little consideration is given to how they fit within the broader reform of public education systems, which can help produce more desirable economic, political, and social outcomes. There is an urgent need for the United States and other concerned

countries and international institutions to support the reform of Islamic schools, to ensure that these schools can provide a broad modern education and marketable skills.

This reform is key to breaking the cycle of radicalized madrassas producing cannon fodder for radical and terrorist groups. In some countries, the United States could help to establish or strengthen higher education accreditation boards that monitor and review curricula in both state and private schools.

Although the United States may be reluctant to involve itself in ostensibly religious affairs. It should find ways to support the efforts of governments and moderate Muslim organizations



to ensure that mosques, and the social services affiliated with them, serve their communities, and do not serve as platforms for the spread of radical ideologies.<sup>60</sup>

### Support "*Civil Islam*"

Support of or stronger links with "*civil Islam*"—Muslim civil society groups that advocate moderation and modernity—is an essential component of an effective U.S.

Policy toward the Muslim world. Moderate political Islam in a democratic context could offset the appeal of theocratic movements or those favoring exclusively Islamic states. Funding for educational and cultural activities by secular or moderate Muslim organizations should be a

priority. The United States may also have to assist in the development of democratic and civil society institutions where they do not currently exist.

Ensuring that these institutions are transparent and protective of minority rights—including, of course, the rights of Muslims where they are a minority—can have long-term benefits for perceptions of the United States in the Muslim world. <sup>60</sup>

The efforts are already underway to create a moderate Islam, and what place can be more worthy of such change than Saudi Arabia. In the past, Saudi Arabia has a very high number of students sent to Western Countries and America for learning. Once they return to their country, they are making a significant impact on their society.

The number of Saudi Arabian students studying in the United States has increased dramatically during the past decade. This explosive growth can be attributed to an educational agreement brokered between former U.S. President George Bush and Saudi King Abdullah bin Abdul Aziz Al Saud in 2005. The agreement opened the doors for Saudi students to pursue their higher education degrees in the U.S. with their government paying all of their educational expenses. As a result, over 100,000 Saudi students were enrolled in American colleges and universities in 2013-14, making Saudi Arabia the fourth largest sponsor of international students to the U.S.<sup>61</sup>

Saudi Arabia's crown prince, Mohammed bin Salman, has vowed to return the country to "*moderate Islam*" and asked for global support to transform the hardline kingdom into an open society that empowers citizens and lures investors. In an interview with the Guardian, the powerful heir to the Saudi throne said the ultra-conservative state had been "*not normal*" for the past 30 years, blaming rigid doctrines that have governed society in a reaction to the Iranian revolution, which successive leaders "*didn't know how to deal with.*"

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U.S. President Donald Trump took credit for Saudi Arabia's political shakeup, which resulted in the elevation of Muhammad Bin Salman to the position of crown prince last year. According to a

startling account of his administration's first year in the White House.

The suggested claim is included in *Fire and Fury: Inside the Trump White House*, a controversial new book by Michael Wolff, which reveals, among others, the U.S. president's close connections to Saudi Arabia.

"We've *put our man on top*," Trump is said to have claimed to friends, according to the book, after Saudi King Salman removed his nephew Crown Prince Mohammed bin Nayef as next-in-line to the throne and replaced him with his son, Mohammed bin Salman, in June 2017.<sup>63</sup>

Several of the president-elect's national security appointees have argued that the United States is at

war with "radical Islamic terrorism," or "*radical Islam*," or something broader still, such as "*Islamism*." They have described this war as a primarily ideological struggle to preserve Western civilization, like the wars against Nazism and communism. The war is not confined to extremist Sunni Muslims or extremist Shia Muslims; the Islamic State and the Islamic Republic of Iran are seen as two sides of the same coin. Notably, these appointees have put forth this sweeping vision *before* taking charge of the nation's security—before a terrorist attack has occurred on their watch.<sup>66</sup>

Michael Richard Pompeo is an American politician and intelligence officer serving as Director of the

Central Intelligence Agency since January 23, 2017, in President Donald Trump's administration.

He Said;

*"The line is drawn not between faiths but between extremists, and those who accept modernity and those who are barbarians. We should understand that line, and we should never be fearful of walking right up to the line, find those on the other side, and crush them."* <sup>66</sup>

*"I concluded that 'core al-Qaeda' wasn't comprised of human beings. Rather, it was an ideology."* <sup>66</sup>

*"The line is very clear,"* Pompeo noted in Wichita, channeling Bush. *"Are you with us or against us? If you're with us: God bless you, Godspeed, let's go*

*get 'em. And if you're against us: Godspeed, I have a missile that is looking for you."* <sup>66</sup>

There are other efforts too to bring enlightened moderation in Muslim societies. One such program is "*Active Citizen*" run by the British Council.

According to its website, it is run in fifty-four countries with 7854 social action programs launched and 210000 Active Citizens trained. Let's have a brief look at this program.

Communities are connected globally through international opportunities to share learning and ideas as well as through the website and social media.

The training is described below with some additional information.



**Step 1 - Me - Identity and culture**

Participants get a better understanding of the concepts of identity and culture and apply their learning to understand the beliefs, behavior, and attitudes of themselves and other people.

**Step 2 - Me and you - Intercultural dialogue**

Participants learn methods of dialogue as a tool for building empathy, trust, and understanding within and across cultures.

**Step 3 - Local and Global Community - We together**

Participants develop an understanding of the 'community' and its relationship with identity and culture. The group applies their learning to their community to identify the problem they would like

to address and the people they need to engage in to achieve their objectives.

#### **Step 4 - Social Action Planning**

Participants focus on planning a social action initiative in their community, considering the process in different levels of detail and complexity. This involves identifying and clarifying their agenda, a specific intervention, and how they will deliver it. <sup>64</sup>

The British Council is the largest single partner - it funds the development and coordination of the program, as well as many of the international exchange elements.

**Our funding comes from the core grant we receive from the U.K. Government.<sup>64</sup>**

**Active Citizens training is becoming a part of Pakistani university education.** Helen Clifton discovered how social action is becoming part of the curriculum.

With an enormous 40,000 Active Citizens in Pakistan, the appetite for citizenship and social engagement across the country is enormous. This figure, however, lies in stark contrast to the massive scale of Pakistan's social problems.

The British Council suggested a solution: run Active Citizens as a mandatory accredited course, to be taken by students alongside their degrees. In 2012, a pilot 'university model' Active Citizens course was designed and taught to 900 students at Lahore College for Women University (LCWU).

LCWU Pharmacy graduate Amna Saeed, 22, was one of the first to try it out. Although initially skeptical, a module on self-identity started to make her think, for the first time, about the concept of citizenship.

'It started to change my thoughts. This was the first time I had thought about myself and my priorities in life. The whole training gave me confidence that I can bring a positive change to my community.

'It also taught me about the ways to design and start a social-action project. So I looked around and started to analyze – what can I do to make my country better?'

After identifying health and poverty as core issues for local people, Amna joined forces with eighteen

volunteer students and set up a kitchen gardening project to enable people to grow their produce.

The project has gone from strength to strength.

After recruiting over 1,000 students and community volunteers, they have delivered a series of seminars to other universities – including the Institute of Agricultural Sciences at the University of Punjab – as well as agricultural experts and community organizations.

'In the beginning, I had to go and manage every seminar, but now there are a lot of activities successfully happening in my absence as well. I feel like I have sown a seed, and now the plant is growing day by day.' Amna Saeed.

The pilot was successful, and the university model was wholeheartedly embraced. By next year, six universities, in cities including Bahawalpur and Karachi, will have taught the Active Citizens course to over 10,000 students. The program will soon be launched in fifteen colleges across Jammu and Kashmir.

And the Higher Education Commission of Pakistan has now agreed to roll out Active Citizens to all public universities by 2017 – embedding Active Citizens across Pakistan's education system and making social action a fundamental part of every student's life. <sup>64</sup>

Here is an assessment and advice in a report published by RAND Corporation:

"The struggle underway throughout much of the Muslim world is essentially a war of ideas. Its outcome will determine the future direction of the Muslim world and whether the threat of jihadist terrorism continues, with some Muslim societies falling back even further into patterns of intolerance and violence. It profoundly affects the security of the West. While radical Islamists are a minority almost everywhere, in many areas, they hold the advantage. To a large extent, this is because they have developed extensive networks spanning the Muslim world and sometimes reaching beyond it to Muslim communities in North America and Europe. Moderate and liberal Muslims, although a majority in most Muslim

countries and communities have not created similar networks. Moderate Muslim networks and institutions would provide a platform to amplify the message of moderate as well as some measure of protection from violence and intimidation.

Moderates, however, do not have the resources to create these networks themselves; they may require an external catalyst. With considerable experience dating back to the U.S. efforts during the Cold War to foster networks of people committed to free and democratic ideals, the United States has a critical role to play in leveling the playing field for moderates. What is needed at this stage is to derive lessons from the experience of the Cold War, determine their applicability to



the conditions of the Muslim world today, and develop a "road map" for the construction of moderate and liberal Muslim networks—what this study proposes to do.<sup>65</sup>

Radical and dogmatic interpretations of Islam have gained ground in recent years in many Muslim societies. While there are many reasons for this, and while a large and growing body of literature continues to be engaged in exploring them, it is clear that structural factors play a large part. The prevalence of authoritarian political structures and the atrophy of civil society institutions throughout much of the Muslim world have left the mosque as one of the few avenues for the expression of widespread dissatisfaction with prevailing

political, economic, and social conditions. In the case of some authoritarian states, radical Muslims present themselves as the only viable alternative to the status quo. They wage their battles in the mass media and political arena of their respective countries—either overtly or underground, depending on the degree of political repression. By and large, radicals (as well as authoritarian governments) have been successful in intimidating, marginalizing, or silencing moderate Muslims—those who share the critical dimensions of democratic culture—to varying degrees.<sup>1</sup> Sometimes, as has happened in Egypt, Iran, and Sudan, liberal Muslim intellectuals are murdered or forced to flee overseas. <sup>65</sup>

Today, as recognized by the Defense Department in its Quadrennial Defense Review Report, the United States is involved in a war that is "*both a battle of arms and a battle of ideas*. "In which ultimate victory can only be won "*when extremist ideologies are discredited in the eyes of their host populations and tacit supporters*.<sup>6</sup>

We surveyed the Muslim world's intellectual, organizational, and ideational makeup. In parallel, we evaluated the U.S. government's current public diplomacy effort to reshape political discourse in the Middle East. From this research, we developed the implementation path described below. The first step is for the U.S. government and its allies to make a clear decision to build moderate networks

and to create an explicit link between this goal and overall U.S. strategy and programs. Effective implementation of this strategy requires the creation of an institutional structure within the U.S. government to guide, support, oversee, and continuously monitor the effort. Within the framework of this structure, the U.S. government must build up the necessary expertise and capacity to execute the strategy, which includes an ever-evolving and ever-sharpening set of criteria that distinguishes true moderates from opportunists and extremists camouflaged as moderates, and liberal secularists from authoritarian secularists. The U.S. government needs to have the ability to make situational decisions to knowingly and for tactical

reasons, support individuals outside of that range under specific circumstances.

An international database of partners (individuals, groups, organizations, institutions, parties, etc.).

Mechanisms for monitoring, refining, and overseeing programs, projects, and decisions.

These should include a feedback loop to allow for inputs and corrections from those partners who are most trustworthy. The network-building effort could initially focus on a core group of reliable partners whose ideological orientation is known, and work outward from there (i.e., following the methodology of underground organizations). Once the ideology of any newly targeted organization has been firmly ascertained, the United States

could begin to increase levels of local autonomy.<sup>65</sup> Concerning partners, it will be essential to identify the social sectors that would constitute the building blocks of the proposed networks. Priority should be given to liberal and secular Muslim academics and intellectuals, young moderate religious scholars, community activists, women's groups engaged in gender equality campaigns, moderate journalists, and writers.<sup>65</sup>

The mechanisms to deliver public diplomacy in the Muslim world have been dominated by radio and satellite television broadcasting. The F.Y. 2007 funding request for the Broadcasting Board of Governors (BBG), which includes both Radio Sawa and the U.S. Middle East Television

Network (Al-Hurra), was \$671.9 million-plus an emergency supplemental of \$50 million for broadcasting into Iran, together representing ten times the total budget of MEPI. While one analyst declared Al-Hurra "*a total disaster*" for its inability to gain market share. <sup>65</sup>

#### Potential Partners

In general, there appear to be three broad sectors within the spectrum of ideological tendencies in the Muslim world where the United States and the West can find partners in the effort to combat Islamist extremism: secularists; liberal Muslims; and moderate traditionalists, including Sufis. <sup>65</sup>

As noted, Indonesian modernist and former Muhammadiyah chairman Ahmad Syafii Maarif

point out; there is not a single verse in the Quran on the organization of the state.<sup>8</sup> Liberal Muslims discern the roots of Muslim democracy in the Quranic concept of shura, which leads to their belief in an egalitarian political system. In this view, an Islamic government must be democratic. It cannot be dynastic, which would be a grave deviation from Islamic teachings, according to Syafii Maarif. In this sense, the Saudi government is not Islamic, even if its constitution is the Quran.<sup>9</sup> A consistent view in liberal modernist Muslim thinking is that sharia is a product of the historical circumstances of the time of its creation and that elements of it—for instance, corporal punishments are no longer contextual and therefore need to be



modernized. In *Islam and Liberty: The Historical Misunderstanding*, the noted Tunisian modernist thinker Mohamed Charfi argues that under Umayyad and Abbasid rule Islamic law evolved in the context of an alliance between theologians and politicians.<sup>10</sup>

Although the law was dressed up as a religion, it was written to suit the political needs of the rulers. At the time, the theory of the state was founded on authoritarianism, women were not equal under the law, and the legal system incorporated corporal punishments. These conditions existed everywhere else, Charfi argues, "*but others evolved, and we didn't.*" <sup>11</sup>

Moderate Traditionalists and Sufis Traditionalists and Sufis probably constitute the vast majority of Muslims. They are often, but not always, conservative Muslims who uphold beliefs and traditions passed down through the centuries—1,400 years of Islamic traditions and spirituality, which are inimical to fundamentalist ideology, as stated by Abdurrahman Wahid. <sup>12</sup>.

These traditions incorporate the veneration of saints (and the offering of prayers at their tombs) and other practices that are anathema to the Wahhabis. They interpret the Islamic scriptures based on the teachings of the schools of jurisprudence (madhab) that were established in the early centuries of Islam; they do not engage in

unmediated interpretation of the Quran and the Hadith (the tradition of the Prophet Muhammad), as Salafists and modernists do. Many traditionalists incorporate elements of Sufism—the tradition of Islamic mysticism that stresses emotive and personal experiences of the divine—into their practice of Islam.

Immediately relevant to this study is the fact that Salafis and Wahhabis are relentless enemies of traditionalists and Sufis. Whenever radical Islamist movements have gained power, they have sought to suppress the practice of traditionalist and Sufi Islam, as in the well-known destruction of early Islamic monuments in Saudi Arabia. Because of their victimization by Salafis and Wahhabis,

traditionalists and Sufis are natural allies of the West to the extent that common ground can be found with them.<sup>65</sup>

As we explore the possibility of partnerships with traditionalists and Sufis, it is crucial to keep in mind the vast diversity of this sector. In countries like Bosnia, Syria, Iran, Kazakhstan, and Indonesia, Islam commonly practiced throughout local society is Sufi or Sufi-influenced is a diffused phenomenon. In other countries, such as the Albanian lands, Morocco, Turkey, India, and Malaysia, Sufism exists in a disciplined, organized form.<sup>13</sup>

Although, in some cases, Sufis have manifested radical tendencies and supported militant

groups,<sup>14</sup>. By and large Sufi groups fall on the moderate side of the divide. Some Sufi movements are militantly moderate; for instance, the Jam' iyyat al-Mashari' al-Khayriyya al-Islamiyya Ahbash

[Society of Islamic Philanthropic Projects] of Lebanon emphasizes moderation and tolerance and opposes political activism and the use of violence. The Turkish religious leader Fethullah Gulen promotes a form of moderate modern Sufi Islam. Gulen opposes the state's enforcement of Islamic law, pointing out that most Islamic regulations concern people's private lives and only a few bear on matters of governance. The state, he believes, should not enforce Islamic law: Because religion is

a private matter, the requirements of any particular faith should not be imposed on an entire population. Gulen extends his ideas about tolerance and dialogue to Christians and Jews; he has twice met with Patriarch Bartholomeus, head of the Greek Orthodox Ecumenical Patriarchate in Istanbul, visited the Pope in Rome in 1998, and received a visiting chief rabbi from Israel.

Gulen asserts the compatibility of Islam and democracy and accepts the argument that the idea of republicanism is very much in accord with early Islamic concepts of shura. Gulen opposes any authoritarian regime that would impose strict controls on ideas and is very critical of the regime in Iran and Saudi Arabia. He holds that the Turkish

interpretation and experience of Islam are different from those of others, especially the Arabs. He writes of an "*Anatolian Islam*" that is based on tolerance, and that excludes harsh restrictions or fanaticism.<sup>65</sup>

The critical question, of course, is not whether, but how to channel our assistance and engage prospective partners effectively. Outside support of Muslim moderates is an exceedingly sensitive matter in Islamic countries. Assistance from international sources must be channeled in ways that are appropriate to local circumstances and, to the extent possible, must rely on NGOs that have existing relationships in the recipient countries. The Asia Foundation, which has worked

successfully with partners in several Southeast Asian countries, is careful to support indigenous initiatives and is selective about the organizations with which it works. The critical success is to engage credible partners while keeping the foreign dimensions of the support effort very much in the background.<sup>65</sup>

### **Journalists, Writers, and Communicators.**

It is said that: through the use of the Internet and other new media outside of governments' control, radical messages have penetrated deeply into Muslim communities around the world. U.S.-funded broadcasting efforts, such as Radio Sawa and Al-Hurra television, lack the agility to address local concerns and issues and, in any event, are not



working to foster the development of cheap local media outlets. To reverse radical trends in the Muslim media, therefore, it will be critical to support local moderate radio and television programming, as well as websites and other nontraditional media.<sup>65</sup>

A small group controls the policymaking process in the United States. They create grave dangers for world peace and have been causing wars in the Middle East, which consumed thousands of people and trillions of dollars.

Moreover, they also curtailed freedom and liberty at home. Their secret operations and hidden agendas are harmful to both the U.S. and the rest of the world. The question is - if such irresponsible

and intellectually corrupt groups get to the realms of power and fulfill their dangerous agendas, will this not be equal to a form of terrorism? This is a more significant threat to the U.S. from within the state and is fatal to world peace than the terrorism of small stateless groups. These groups operate from within, and they use scientific techniques to control the minds and practice political engineering by capitalizing on the minds of influential people who work for them.

While the world focuses on gun-yielding terrorists, we the people are oblivious to these undercover terrorists who can creep into a powerful country's government such as the U.S. and can hijack

government control and cause disastrous world wars.

John Dean, a former counsel to President Richard Nixon and who served as chief minority counsel to the Judiciary Committee of the U.S. House of Representatives, wrote a book - *Worse than Watergate*, in which he says that: *This book began as an admonition....." As I proceeded, however, and the post-9/11 activities and operations of Bush and Cheney unfolded, it was evident that these were carefully calculated policies and plans. No longer was I writing a warning, but rather an indictment, for I could not write and publish fast enough to get in front of the abuses of power and the emerging ends-justify-the-means mentality, and*

*even if I could have, it would not have made any difference, for they understood exactly what they were doing and why."* (preface Xi)

In looking at the Bush-Cheney White House, I found it not unlike Nixon's in that it spends far more time crafting the president's image and working on the politics of re-election, than on truly addressing the business of the American people.

But what clearly distinguishes this presidency is its vice president, a secretive man by nature whose unmatched power is largely veiled but whose secret governmental operations have changed the world - and not for the better. (preface xv)

Under the caption - Cheney/Wolfowitz World Dominance philosophy - dean writes: "*Paul*

*Wolfowitz, a mathematician-turned-political scientist then serving as Cheney's undersecretary of defense for policy (with some seven hundred policy wonks at his command), took charge of the study. Cheney and Wolfowitz decided to use the department's Defense Policy Guidance report, a top-secret internal document to assist when preparing long-term budgets and plans, as the vehicle for rethinking foreign and military policy."*

(pg. 98)



Paul Wolfowitz

To encourage continuing debate on the Cheney/Wolfowitz ideas, William Kristol (who had been Vice President Dan Quayle's chief of staff and the founder of the Weekly Standard, the voice of the neocons) and Robert Kagan(a senior associate at the Carnegie Endowment for Peace, a columnist for the Washington Post, and a contributing editor at the Weekly Standard) wrote about these policy plans in the July/August 1996 issue of the Foreign Affairs, explaining them as America's opportunity to exercise a "*benevolent hegemony*" of the world while promoting democracy and free markets abroad. By the spring of 1997, Kristol and Kagan had created the Project

for the New American Century, a well-funded, "non-profit" educational organization to promote the Cheney/Wolfowitz plans. (pg100)

During this time, they gathered eighteen academicians at the New American Century Forum, and in 1998 eighteen of them wrote an open letter to President Clinton asking him to remove Saddam Hussein. This group kept working on the ideas of Cheney and Wolfowitz, realizing publications such as Rebuilding America's Defenses in which they tell that a catastrophic and catalyzing event - like a new Pearl Harbor.

Dean says: *"They offered neither a "clear" nor "present" danger, but with 9/11, the neoconservatives had their catalyzing event, and*

*they were positioned at the top of the Bush II administration to make the most of the opportunity."* (pg. 101)

In the aftermath of 9-11 rights and civil liberties eroded to such an extent that as the dean mentioned: Some five thousand Arab American and Muslim men have been secretly detained under the various anti-terrorism initiative, with only five of this initial roundup having been charged, one convicted of a crime, and the rest being ever so slowly released - not even when a shred of evidence suggests they have ties to terrorism".(pg. 126)



Ahmed Rashid, a Pakistani writer, and journalist, in his book *Descent into Chaos*, has this to say about this garbing power gang:

The neocons carried complicated political baggage. Dick Cheney, Paul Wolfowitz, Donald Rumsfeld, and others were arch-conservatives who considered themselves as radicals with a messianic vision of using American military power to reshape the world according to their interests."

(introduction XLVI)

*"The neocons deliberately manipulated the worldwide sympathy for the United States after 9/11 as an endorsement of their ideas. Overnight the U.S led war on terrorism could become, according to Zbigniew Brzezinski, "the central*

*organizing principle of the West's global security policy."* (introduction XLVII 0)

*"In the heady days after 9/11 the neocons sold Bush a predetermined foreign policy boasted not on reality, good intelligence, and analysis but an ideology "we are an empire now, and when we act, we create our reality," (XLIX)*

Dilip Hiro, in his book *"Secrets and Lies,"* writes:

*"Apparently it is during prayer that God guides Bush. That is an inference one can draw from his statement to Palestinian prime minister Mahmoud Abbas in June 2003; "God told me to strike at Al Qaida, and I struck them, and then he instructed me to strike at Saddam, which I did," adding that*

*"now I am determined to solve the problem in the Middle East".*

Dilip further says; Among Bush's close advisers, the ideologue Paul Wolfowitz has been particularly clever in engaging with him on Iraq by playing up his simplistic thoughts on human suffering, peace, and democracy, arguing that Saddam's overthrow would lead to the oil-rich Arab Middle East turning democratic and making genuine and lasting peace with democratic Israel, with abundant oil flowing freely to the United States.

Though democracy is thought to be the best form of government but looking into the recent experiences, it is becoming more clearly evident that powers delegated to the elected representatives

do not necessarily mean that the aspirations of a common man will be fulfilled.

The question is, where lies the center of power? Who is the one that gives legitimacy to the actions which have important consequences.? When by vote, a vast majority delegates its power to a few, and then to a prime minister or president, this ruling elite, when making crucial decisions, never take into account the aspirations of the people of that country but they refer to "*national interests*." Such "*national interests*" have a wide range of meanings and could not be specifically elaborated. These men in power turn themselves into gods. Thus, they enslave the people, which is against the very purpose of democracy. This problem can only

be solved when the real sovereignty should rest with Allah, the Creator, and the human being exercising power as His viceregent. They must not claim to be the source of power. Such an arrangement makes all human beings equal, and a group of persons hence have no right to use their discretions in matters of administration but to follow the rules laid down by the divine principles. In his introduction to Madeleine Albright's book "Mighty and the Almighty," President Bill Clinton writes: "*The core of democracy,*" wrote Walt Whitman, "*is the religious element. All the religions, old and new, are there.*"

He further writes: "*We know, of course, that the power of faith is often exploited by those seeking to enhance their power at the expense of others.*"

President Clinton then cites the examples of Balkans and Slobodan Milosevic and Osama Bin Laden, but he over sighted the impact of those think tank personalities in the U.S. whose research and their religious convictions always motivate advice. Working at the back is their suggestion to the U.S. administration.

Madeleine Albright: "*Political activists, not just Democrats, are agitated about the influence of the religious right on the White House and Congress; this is a subject also weighing on the minds of foreign diplomats.*" (pg. 12)

Foreigners, especially Arabs, wonder why America is allied with Israel. Searching for answers, some subscribe to conspiracy theories or else wildly overestimate the percentage of Jews in the United States - according to one study, guess range from 10 to 85 percent, when the actual proportion is less than 2 percent. Another recent survey found that Arabs believe the "*Zionist lobby*" to be the single most influential determinant of U.S foreign policy. It is more accurate to say that Americans from across the ideological spectrum support Israel because we see in that society qualities with which we identify and that we admire. For some Americans, however, religious convictions transcend any consideration of fairness

to the Palestinians. They are convinced based on numerous biblical passages, that Jesus will return to earth only when Solomon's temple is rebuilt and the climactic war between good and evil, described in the Book of Revelation, is fought. (pg134-135)

*"William Kristol, the neoconservative writer, has asked, "What's wrong with dominance, in the service of sound principles and high ideals?" This is a question Americans asked a century ago when conquering the Philippines. The answer president McKinley claimed to have received from heaven was that we had a mandate to impose our will."* (pg. 288)

*"In the name of democracy"* edited by Jeremy Brecher, Jill Cutler, and Brendan Smith: Quotes John Bolton, Under Secretary of State, nominated



2005 for the American ambassador to the United Nations as saying: *"It is a big mistake for us to grant any validity to international law even when it may seem in our short-term interest to do so - because, over the long-term, the goal of those who think that international law means anything are those who want to constrict the United States."*

(introduction page, metropolitan books N.Y., 2005)

Jewish scholars have played a very active role in spreading misunderstanding and hate against Islam. Bernard Lewis has a strong following in the American administration.

Bernard Lewis, the most prominent among them, is said to be the chief architect of the ideological

front against Islam, he got a large following in the American establishment. He is a Historian of the Middle East; he has written many books. His thoughts against Islam also became the basis of Samuel P. Huntington's work, which was published in his famous book "*The Clash of Civilizations and the remaking of world order.*" Bernard Lewis's few books are:

The political language of Islam, Islam and the West, Cultures of conflict: Christians, Muslims, and Jews in the age of discovery, the roots of Muslim Rage, What went wrong? The clash between Islam and modernity in the Middle East, The Crisis of Islam, The end of modern history in the Middle East.

American historian Joel Benin has called him *"perhaps the most articulate and learned Zionist advocate in the North American Middle East academic community..."* Lewis's policy advice has particular weight thanks to this scholarly authority. U.S. Vice President Dick Cheney remarked: *"...in this new century; his wisdom is sought daily by policymakers, diplomats, fellow academics, and the news media."* It has been alleged that Lewis is *"perhaps the most significant intellectual influence behind the invasion of Iraq."*

*"In recent years, there have been some changes in perception and, consequently, of tactics among Muslims. Some of them still see the West in general and its present leader the United States, in*

*particular as the ancient and irreconcilable enemy of Islam, the one serious obstacle to the restoration of God's faith and law at home and their ultimate universal triumph. For these, there is no way but a war to the death, in fulfillment of what they see as the commandments of their faith. There are others who, while remaining committed Muslims and well aware of the flaws of modern Western society, nevertheless also see its merits—its inquiring spirit, which produced modern science and technology; its concern for freedom, which created modern democratic government. These, while retaining their own beliefs and their own culture, seek to join us in reaching toward a freer and better world. There are some again who,*

*while seeing the West as their ultimate enemy and as the source of all evil, are nevertheless aware of its power, and seek some temporary accommodation in order better to prepare for the final struggle. We would be wise not to confuse the second and the third."*

**Bernard Lewis, The Crisis of Islam: Holy War and Unholy Terror**

Ultimately, the struggle of the fundamentalists is against two enemies, secularism and modernism. The war against secularism is conscious and explicit, and there is, by now, a whole literature

denouncing secularism as an evil neo-pagan force in the modern world and attributing it variously to the Jews, the West, and the United States. The war against modernity is, for the most part, neither conscious nor explicit and directed against the whole process of change that has taken place in the Islamic world in the past century or more and has transformed the political, economic, social, and even cultural structures of Muslim countries.

Islamic fundamentalism has given an aim and a form to the otherwise aimless and formless resentment, and anger of the Muslim masses at the forces that have devalued their traditional values and loyalties and, in the final analysis, robbed them of their beliefs, their aspirations, their

dignity, and to an increasing extent even their livelihood — roots of Rage Bernard Lewis.

I feel that while we are indeed engaged in a war against terror, it is inadequate and even misleading. If Churchill had informed the country in 1940, we are engaged in a war against bomber aircraft and submarines that would have been an accurate statement but not a very helpful one. To say we are engaged in a war against terror is of the same order. Terror is a tactic. It's a method of waging war. It is not a cause, it is not an adversary, it is not anything that one can identify as an opponent, and I think we need to be more specific in fighting a war. It's useful to know who the

enemy is. I think you would agree. Islam and the West - Bernard Lewis.

The West won the world not by the superiority of its ideas or values or religion but rather by its superiority in applying organized violence.

Westerners often forget this fact; non-Westerners never do. *Samuel P. Huntington (1997). "The Clash of Civilizations and the Remaking of World Order," p.51, Penguin Books*

Islam's borders are bloody, and so are its innards.

The fundamental problem for the West is not Islamic fundamentalism. It is Islam, a different civilization whose people are convinced of the superiority of their culture and are obsessed with the inferiority of their power. *Samuel P.*



*Huntington (1997). "The Clash of Civilizations and the Remaking of World Order*

Some Westerners [...] have argued that the West does not have problems with Islam but only with violent Islamist extremists. Fourteen hundred years of history demonstrate otherwise. *Samuel P.*

*Huntington (1997). "The Clash of Civilizations and the Remaking of World Order," p.209,*

Spearheading the war on Islam at the forefront is Samuel P Huntington, who, in his book, the clash of the civilizations, wrote: "*The structure of political loyalty among Arabs and Muslims generally has been the opposite of that in the modern West..... Throughout Islam, the small group and the great faith, the tribe, and the*

*Ummah have been the principal foci of loyalty and commitment, and the nation-state has been less significant." .... Besides, "the idea of sovereign nation-states is incompatible with belief in the sovereignty of Allah and the primacy of the Ummah."* <sup>6</sup>

In the ideological war against Islam, the third layer is of those writers and bloggers who attack Islam and Muslims and throw public insults and produce false facts. Very prominent among them are Daniel Pipes Robert Spencer Brigitte Gabriel Walid Shoebat Ann Coulter Pamela Geller David Horowitz and Jerry Falwell and others.

The fourth layer of attacking writers and aggressive bloggers consists of such names as

Wafa Sultan, Ibn Warraq, Ali Sina, Maryem Namazie, Ayaan Hirsi, Irshad Manji Noni Derwashm Isra Nooman, Anwar sheik, Tarek Fath, Raheel Raza, Zuhdi Jasser, M Tawhidi, Amna Wadud, and others. They attack Islam and Muslims at a morally corrupt level; their work is mostly based on open hatred and prejudice against Muslims. They are financially supported by the higher up.

The fifth line drawn in this battle is that of moderate liberal clerks' journalists' writers living in Muslim countries. They also have the support of Qadianis Pervaizis, Baha'is, and some others who are supported and encouraged by their handlers.

Then there are hundreds more who work for American think tanks, and this is the sixth offense line against Islam and Muslims. All the above is part of ideological warfare against Islam.

After introducing some main characters who are predominantly Jews involved in waging an ideological war against Islam, it is interesting to study their chain of command.

The organized network between the state, the ideologues, the intellectuals, persons representing Israeli interests working in U.S. administration, think tanks, and pressure groups, who have been working since 1990, exploded into public action after 9/11. Pseudo-academics journalists, political commentators, mushroomed and sieged Islam and

Muslims with vicious attacks blaming them for acts of terror.

Writes Professor Stephen Sheehi:

*"Soon after the attacks of 9/11, Donald Rumsfeld, Richard Perle, and Paul Wolfowitz invited a group of "academics" journalists, policymakers, and "experts" to a secret meeting in the White House."* Bob Woodward reports that Wolfowitz told the President of the American Enterprise Institute, Christopher DeMuth that *"The U.S. government, especially the Pentagon is incapable of producing the kinds of ideas and strategy needed to deal with a crisis of the magnitude of 9/11"* Alongside high-ranking military and State Department officials and members of the Bush

*Cabinet, the intellectuals muscle of this "war on terror" caucus was then to center on Fareed Zakaria, Bernard Lewis and Fouad Ajami along with other lifelong anti-Arab, pro-Israel ideologues and activists".* 69 pg44

Professor Sheehi speaks about the role of another Jew, Elliot Abraham, who is a member of the Council on Foreign Relations, He is also a member of The Heritage Foundation, Project for a New American Century, the Hudson Institute, and the Middle East Forum. He is also a signatory to an open letter calling for the overthrow of the Syrian regime, as well as the notorious open letter to President Clinton calling for the overthrow of Saddam Hussein in 1998. His views on the Middle

East reflect those of his mentor and friend Richard Perle and likewise are informed by his militant allegiance to Israel and its most extreme policies towards the Palestinians. 69 pg50

Explaining the connection between Bernard Lewis and U.S. policymakers Professor Stephen Sheehi writes:

*"Lewis is a longtime friend of Paul Wolfowitz and Richard Perle as well as of Zalmay Khalilzad.*

*Perle considered Lewis, his mentor on Middle East affairs. During the Bush years, the professor himself boasts how he had cultivated key players in Defense and the White House". 69 pg55*

Confirming his intimate relationship with the highest echelons of policymakers, Lewis was

awarded the Irving Kristol Award in 2007 by the American Enterprise Institute. In honoring Lewis, Cheney said:

*"Bernard Lewis knows the greatness of Islamic civilizations... He understands, as well as any man alive, the nature of the present struggle between freedom and fear, justice, and cruelty. He understands that freedom is not an affliction – it is a right that belongs to men and women half a world away every bit as much as it belongs to us. And as the ancient struggle for liberty and equality is played out in our own time, we'll continue to rely on Bernard Lewis's rigorous thinking."* 69 pg 56

Lewis provided Cheney and the network of neoconservatives, Zionists, and Islamophobic not



only with a narrative for interventionism but also for a moral imperative of militarism, imperialism, and indeed a new crusade. 69 pg. 56

Dick Cheney Vice President's Remarks at the  
World Affairs Council of Philadelphia Luncheon  
Honoring Professor Bernard Lewis

*May 1, 2006*

*"More than three decades ago, at the height of a secular era, he wrote a prescient article titled "The Return of Islam." In the 1970s, he studied the writings of an obscure cleric named Khomeini and saw the seeds of a movement that would deliver theocratic despotism. In 1990, he wrote "The Roots of Muslim Rage," which anticipated the terrorism of that decade. And in this new century, his*

*wisdom is sought daily by policymakers, diplomats, fellow academics, and the news media."*

68

Says Stephen Sheehi: *"One can easily see why Lewis' "Muslim Rage" article would be so attractive to the likes of Dick Cheney and his conclave of warmongers. While the article provided little substantive content, it did offer a ready-to-use paradigmatic anti-Muslim polemics for 21st-century policymakers".* 69 pg. 68

Bernard Lewis is the man who brought in the hate of Islam and the idea of the use of force in the Middle East as central to the American policy. According to Professor Sheehi, Lewis is the man who advised the U.S. to drop Shah of Iran and support the Muslim political activists in Iran. 69 pg. 71



Prof Stephen Sheehi

President Carter, CIA director William Casey and Brzezinski's support of Islamism and Islamic militancy, especially in Afghanistan, comes from this intellectual-ideological symbiosis. 69 pg. Seventy-Two.

The 2nd level writers' bloggers are native informants who work to spread hate against Islam and Muslims;

Stephen Sheehi: Arabic and English media flooded by a slew of contrived, opportunistic, and charlatan Muslim and Arab women, such as Ayaan Hirsi Ali, Irshad Manji, Nonie Darwish, Wafa Sultan, and Brigitte Gabriel advancing Western-centric attacks on Islam.<sup>69</sup>

As an example, he takes two cases of Ayaan Hirsi Ali and Irshad Manji. While Sultan, Gabriel, and Darwish are parasites on the hate and rage of Americans towards Muslims, the American media, Political organizations, and religious groups have used native informants to provide evidence that

will convert their Islamophobia into a social and cultural analysis. Moreover, their screeds against Islam become the bedrock for U.S. militarism.

Unlike the scholars mentioned in list2, these native informants like Ayaan and Manji have no professional or scholarly qualifications to comment authoritatively on Islam, both women nonetheless made successful careers as "*scholars*" and "*activists*" based on their insider claim about Islam. Among all similar "*native informants*," they have reached deepest into mainstream audiences, achieving "*credibility*."

Hirsi Ali, a Somali native, and Manji, a Canadian born in Uganda of Egyptian and South Asian descent, have benefitted from being photogenic

brown Cassandras. Both act as prophetesses who warn of the dangers of Islam and Muslims at a time when White America is seeking out brown faces to project and confirm their racist beliefs. <sup>69</sup>  
pg. 96

While "women's *rights*" within Islam are a battle cry for Lewis and Zakaria, Wafa Sultan, Gabriel, Noni Darwish, Hirsi Ali, and Irshad Manji contribute most prominently to the polemic against Muslims and Arabs in their commentary on gender and sexuality. The issue of gender is dominant in the anti-Islamic discourse, as it appeals to both sides of the American political spectrum, with the issue of women in Islam uniting "*progressive*" liberal constituencies with their otherwise polar,

neocon, and evangelical opposites drawn in by racial and religious prejudice.

In no place in mainstream writing are Muslim men more sexually pathologized and criminalized than in Hirsi Ali's writings. According to her, Muslims suffer from the deprivations of their Prophet's culture, a culture built on hierarchy and submission, and subsequently on the sexual objectification of women. Muslims reproduce an archaic culture, defined by the repressive "*sexual morality of Islam*," where women are no more than *property to their male keepers*. 69 pg. 99

The importance of the likes of Hirsi Ali and Manji does not rest in the content of their work. Indeed, their work lacks any academic, empirical, or

analytical insight and is, in fact, poorly thought out written. Their identity as "*Muslim women*" their media-friendly demeanors and visages and their ability to speak English animate the Pseudo-academic and journalistic works of far more capable writers. What is most significant is their promotion as a means to seize the moral high ground for the racist views of the media and U.S. policymakers, who can then ventriloquize neoliberal views of the Muslim world through the mouths of "*real Muslims*" and the subliminal notion that the slaughter and genocide of Muslim populations are just desserts. <sup>69</sup> 104

You submit that is the literal meaning of Islam: submission. The trope of submission runs



throughout the works of Hirsi and Manji. It is the dominant practice inherent in the patriarchal and hierarchical social structure of Islam, where, in turn, "Muslim parents breed [their daughters] to be docile and submissive.

For Manji, Islam fosters "*mindless*" and "*habitual submission*." This is the phenomenon reproduced by Arab Islam or what she calls "*desert Islam*." <sup>69</sup>

pg. 106

A question that Zakaria answers in his book and that Lewis has machinated ever since Desert Storm. What do with a region and a religion that threatens to export and infect (either through terrorism, foreign policy, or immigration) its moral corruptness and hereditary social diseases? How can the West impose onto Islam, the Muslim

world, and Muslims a necessary modicum of moral behavior shared by the civilized nations? How can we "*dislodge*" the "*norms of the desert*" from Muslim societies? If unchecked, the "*trouble with Islam*" (*misogyny, patriarchy authoritarianism, anti-Semitism*) is a trouble that will affect the Western world. *Islam's backwardness is not an innocuous relic of the past that circulates benignly in underdeveloped countries. The practices and beliefs of Islam are the principal threat to the Western and "American way of life."* <sup>69</sup> 109

The ideological underpinnings of these discourses give currency to the logic of empire, particularly the logic of "*liberation*" through occupation, wars for peace. And emancipation of women through

supporting puppet semi-feudal leaders or religious parties. 69 pg. 109

Muslims and the religion's medieval war on women have become a war on the West and civilization in general. Any intervention in the Middle East is justified because "we are at war, not just with Islamism, but with Islam itself. The reason for war lies not in the West, whose troops are actually on the ground in numerous Muslim countries, but because "*war had been declared in the name of Islam*" on Western civilization. 69 110

Attacking from another angle, another writer Brigitte Gabriel in her book "*They must be stopped*" says:

The first Islamic war Mohammed declared on the infidels – the original Islamic war – has reemerged and is ramping up its attacks on freedom-loving people. I understand from firsthand experience the chilling implications of the original jihad inspired by the Prophet Mohammed. This call to jihad is a declaration of war that is reverberating throughout an emboldened Muslim world. <sup>73</sup>

This declaration of war has not come from nationals of a particular country. They owe allegiance only to Muhammad's original ideology. They represent no country. They do not wear the uniforms of a country's armed forces. They are doctors dressed in white, mothers, and fathers with babies wrapped in blankets, or students wearing

jeans. They exhibit a ruthless disregard for any rules of war that speak to the treatment of civilians. The reason is simple: according to the original Islam of Muhammad, there are no innocent civilians. Radical Islamists consider all people – in or out of military uniform – who do not believe in the original Islam of Muhammad, to be the enemy until they convert or are subject to Islamic law.<sup>73</sup> pg.

3

This thinking is reflected in President Bush's speech while signing an act on relief for Afghan women and children on 12th Dec 2001.

*In Afghanistan, America not only fights for our security, but we fight for values we hold dear. We strongly reject the Taliban way. We strongly reject*

*their brutality toward women and children.*

*(Applause.)*

*The central goal of the terrorists is the brutal oppression of women -- and not only the women of Afghanistan. The terrorists who helped rule Afghanistan are found in dozens and dozens of countries around the world. And that is the reason this great nation, with our friends and allies, will not rest until we bring them all to justice.*

*(Applause.)* 70

In the war against Islam, the organized ideological attacks were initiated by a well-formed front, its structure is summarized by Stephen Sheehi in these words:

Pipes, Malkin, Robert Spencer, Paul Sperry, Pamela Geller, Debbie Schlissel, and Michael Savage are just a handful of names in the litany of talentless but vocal political opportunists that have made a living on creating and amplifying paranoia against Muslims. They represent the ideological extremes moving center ward ever. Zakaria and Lewis provided the master Islamophobic narratives originating at the ideological center while the likes of Hirsi and Manji provide the female, insider perspective. In the meantime, third rate ideological hacks who spew fact less Arab and Muslim hating rants on cable Tv, the blogosphere, the Internet, and in the print crate a critical mass of Islamophobia and provide the white noise out of

which mainstream media, politicians, and policymakers can then articulate analyzes of Muslims and Islam based on the subtle threat that sees Muslims and Arabs as "*other*" if not a seditious fifth column. 69 pg. 140

Remarks by President George W. Bush at the Veterans of Foreign Wars national convention at the Kansas City Convention and Entertainment Center in Kansas City, Mo., on Aug. 22, 2007.

*"But I want to tell you what history will say.*

*History will say, it was when you were called upon, you served, and the service you rendered was necessary to defeat an enemy overseas, so we do not have to face them here at home. (Applause.) It will say loud and clear that this military,*



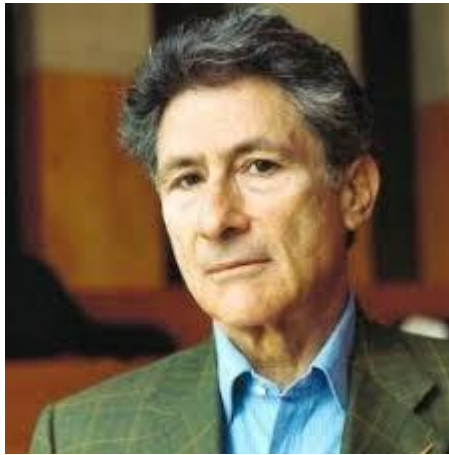
*comprised of brave men and women who  
sacrificed on behalf of a noble cause called peace  
-- the men and women of this military understood  
that we're in an ideological struggle; that we're  
facing cold-blooded murderers who kill the  
innocent to achieve their hateful vision of a future.  
And they understood, history will show, that those  
who wore the uniform at the beginning of the 21st  
century understood a timeless truth that the  
ideology of -- based upon liberty is necessary for  
peace; that in this ideological struggle, in the  
short-term, we will find and bring the enemies to  
justice, but in the long-term, the best way to defeat  
the ideology of hate is one with an ideology of*

*hope, and that's the one with liberty at its fundamental core. (Applause.)* 71

The West knows Islam through the Orientalist's angle, and that is a tainted view. Here is what professor Edward W. Said has to say in his famous book *Orientalism*. He writes:

*"I should say again that I have no "real" Orient to argue for. I do, however, have very high regard for the powers and gifts of the peoples of that region to struggle for their vision of what they are and want to be. There has been so massive and calculatedly aggressive an attack on the contemporary societies of the Arab and Muslim for their backwardness, lack of democracy, and abrogation of women's rights that we simply forget*

*that such notions as modernity, enlightenment, and democracy are by no means simple and agreed-upon concepts that one either does or does not find, like Easter eggs in the living room."* <sup>5</sup>



Prof Edward W. Said

He further says: It is undoubtedly one of the intellectual catastrophes of history, that an imperialist war confected by a small group of unelected U.S. officials, (they've been called chicken hawks since none of them ever served in

the military) was waged against a devastated Third World dictatorship on thoroughly ideological grounds having to do with world dominance, security control, and scarce resources, but disguised for its real intent, hastened, and reasoned for by Orientalists who betrayed their calling as scholars. The major influences on George W. Bush's Pentagon and National Security Council were men such as Bernard Lewis and Fouad Ajami, experts on the Arab and Islamic world who helped the American hawks think about such preposterous phenomena as the Arab mind and centuries-old Islamic decline that only American power could reverse. Today, bookstores in the United States are filled with shabby screeds

bearing screaming headlines about Islam and terror, Islam exposed the Arab threat, and the Muslim menace, all of them written by political polemicists pretending to the knowledge imparted to them and others by experts who have supposedly penetrated to the heart of these strange Oriental peoples over there who have been such a terrible thorn in "*our*" flesh. Accompanying such warmongering expertise have been the omnipresent CNN's and Fox News Channels of this world, plus myriad numbers of evangelical and right-wing radio hosts, plus innumerable tabloids and even middlebrow journals, all of them recycling the same unverifiable fictions and vast

generalizations to stir up "*America*" against the foreign devil.<sup>5</sup>

Yahya Sadowski in his article "*The New Orientalism and the Democracy Debate*" argues that, contrary to the thinking of Western thinkers and analysts that now only Western liberalism is the only answer and other alternatives are discredited, and therefore it should be made part of the foreign policy, but at the same time he says that U.S and Israel and the regimes in the Middle East do not want to democracy in those societies, they want the status quo in their interests. Yahya says:

The thesis that Middle Eastern societies are resistant to democratization had been a standard

tenet of Orientalist thought for decades, but in the 1980" s a new generation of Orientalists inverted some of the old assumptions and employed a new vocabulary that allowed them to link their work to a broader, international debate about the relationship between "*civil society*" and democratization. These updated arguments sought to prove not only – as neo-Orientalist Daniel Pipes put it – that "*Muslim countries have the most terrorists and the fewest democracies in the world, but that they always would.*" <sup>24</sup>

# Chapter Five

## **How the U.S and its Allies actions were perceived**

Fighting an ideological war against Islam using modern communication technology is in progress. Military actions, covert operations, and assassinations are also part of this ongoing war.

A handful of men were blamed it for an attack on America and its freedom and values. Men, who are not in power in a single country, or



who are not backed by a single Islamic country, and who are not supported by any Islamic scholar of any worth. Al-Qaeda, Daesh, or ISIS are all founded by the West to discredit Islam. The name of the caliphate is used by these organizations to disrepute Islam. Yes, this all happens in a war.

Here is what Nafeez Ahmed has to say in his article *"How the West created the Islamic State."* Since 2003, Anglo-American power has secretly and openly coordinated direct and indirect support for Islamist terrorist groups linked to al-Qaeda across the Middle East and North Africa. This ill-conceived patchwork geo-strategy is a legacy of the persistent influence of

neoconservative ideology, motivated by longstanding but often contradictory ambitions to dominate regional oil resources, defend an expansionist Israel, and in pursuit of these, redraw the map of the Middle East.<sup>1</sup>

According to a little-known November report for the U.S. Joint Special Operations University (JSOU) and Strategic Studies Department, *Dividing Our Enemies*, post-invasion Iraq was “*an interesting case study of fanning discontent among enemies, leading to ‘red-against-red’ [enemy-against-enemy] firefights.*”<sup>1</sup>

According to former French foreign minister Roland Dumas, Britain had planned

covert action in Syria as early as 2009: *"I was in England two years before the violence in Syria on other business," he told French television: "I met with top British officials, who confessed to me that they were preparing something in Syria. This was in Britain, not in America. Britain was preparing gunmen to invade Syria."*

Leaked emails from the private intelligence firm Stratfor, including notes from a meeting with Pentagon officials, confirmed that as of 2011, U.S. and U.K. special forces training of Syrian opposition forces was well underway. The goal was to elicit the *"collapse"* of Assad's regime *"from within."*

Since then, the role of the Gulf states – namely Saudi Arabia, Qatar, Kuwait, the United Arab Emirates, and Jordan (as well as NATO member Turkey) – in officially and unofficially financing and coordinating the most virulent elements amongst Syria's rebels under the tutelage of U.S. military intelligence is no secret. Yet the conventional wisdom is that the funneling of support to Islamist extremists in the rebel movement affiliated with al-Qaeda has been a colossal and regrettable error.

The reality is very different. The empowerment of the Islamist factions within the 'Free Syrian Army' (FSA) was a foregone conclusion of the strategy.<sup>1</sup>

With their command and control center based in Istanbul, Turkey, military supplies from Saudi Arabia and Qatar, in particular, were transported by Turkish intelligence to the border for rebel acquisition. IA was also training FSA rebels on the Jordanian-Syrian border with anti-tank and anti-aircraft weapons. Also, other reports show that the British and French military were also involved in these secret training programs. It appears that the same FSA rebels receiving this elite training went straight into ISIS – last month, one ISIS commander, Abu Yusuf, said, “*Many of the FSA people whom the West has trained are joining us.*”

The National thus confirmed the existence of another command and control center in Amman, Jordan, “*staffed by Western and Arab military officials,*” which “*channels vehicles, sniper rifles, mortars, heavy machine guns, small arms and ammunition to Free Syrian Army units.*” Rebel and opposition sources described the weapons bridge as “*a well-run operation staffed by high-ranking military officials from fourteen countries, including the U.S., European nations, and Arabian Gulf states, the latter providing the bulk of the material and financial support to rebel factions.*”<sup>1</sup>

In August, Debkafile reported that “*The U.S., Jordan, and Israel are quietly backing the mixed*

*bag of some thirty Syrian rebel factions,” some of which had just “seized control of the Syrian side of the Quneitra crossing, the only transit point between Israeli and Syrian Golan.” However, Debkafile noted, “al-Qaeda elements have permeated all those factions.” Israel has provided limited support to these rebels in the form of “medical care,” as well as “arms, intelligence, and food...*

*“Israel acted as a member, along with the U.S. and Jordan, of a support system for rebel groups fighting in southern Syria. Their efforts are coordinated through a war-room which the Pentagon established last year near Amman. The U.S., Jordanian and Israeli officers operating the*

*facility determine in consultation which rebel factions are provided with reinforcements from the special training camps run for Syrian rebels in Jordan, and which will receive arms. All three governments understand perfectly that, notwithstanding all their precautions, some of their military assistance is bound to percolate to al-Qaeda's Syrian arm, Jabhat Al-Nusra, which is fighting in rebel ranks. Neither Washington nor Jerusalem or Amman would be comfortable in admitting they are arming al-Qaeda's Nusra Front in southern Syria."*<sup>1</sup>

On Monday, the trial in London of a Swedish man, Berlin Gildo, accused of terrorism in Syria, collapsed after it became clear British



intelligence had been arming the same rebel groups the defendant charged with supporting. The prosecution abandoned the case, apparently to avoid embarrassing the intelligence services. The defense argued that going ahead with the trial would have been an “*affront to justice*” when there was plenty of evidence the British state was itself providing “*extensive support*” to the armed Syrian opposition.<sup>2</sup>

It was recalibrated during the occupation of Iraq when U.S. forces led by General Petraeus sponsored an El Salvador-style dirty war of sectarian death squads to weaken the Iraqi resistance. Moreover, it was reprised in 2011 in

the NATO-orchestrated war in Libya, where Isis last week took control of Gaddafi's hometown of Sirte.

In reality, U.S and Western policy in the conflagration that is now the Middle East is in the classic mold of imperial divide and rule. American forces bomb one set of rebels while backing another in Syria, and mount what are effectively joint military operations with Iran against ISIS in Iraq while supporting Saudi Arabia's military campaign against Iranian-backed Houthi forces in Yemen. However, confused U.S. policy may often be, a weak, partitioned Iraq and Syria fit such an approach perfectly.

What's clear is that Isis and its monstrosities will not be defeated by the same powers that brought it to Iraq and Syria in the first place, or whose open and covert war-making has fostered it in the years since. Endless western military interventions in the Middle East have brought only destruction and division. It's the people of the region who can cure this disease – not those who incubated the virus.<sup>2</sup>

It is interesting to note that on 31st Oct 1998, Bill Clinton signed the Iraq Liberation Act which change the regime in Iraq becomes an official U.S. policy. Then it was in January 2001 that *“Saddam's removal is the top item of Bush's inaugural national security meeting. Treasury*

*Secretary Paul O'Neill later recalls, "It was all about finding a way to do it. The president saying, 'Go find me a way to do this.'" Only in 2004, did this came known to the public.*

Iraq suffered, and Saddam Hussein is gone but left many questions to be answered for a student of political science. Here is a piece of Saddam Hussain's interview.

This interview was taped on February 24, 2003, by Iraqi TV crews, as is standard practice for Hussein, and the Iraqis delivered a tape that combined all three cameras into one composite feed. Abstracts from CBS News's Dan Rather: Instead: Mr. President, have you been offered asylum anywhere? Moreover, would you, under

any circumstances, consider going into exile to save your people's death and destruction?

You may have asked questions that may be attributable to some excitement to the press.

But, let me ask you another exciting question.

Let me say something also exciting. I believe that whoever asks Saddam to - or offers Saddam asylum in his own country - is, in fact, a person without morals, because he will be directing an insult to the Iraqi people, the Iraqi people who have chosen Saddam Hussein, unanimously, to continue to lead the people of Iraq, and because he will be saying to the people of Iraq, 'Let Saddam leave and leave you without leadership.' Whoever offers such asylum. And,

after all, you talk, and I understand, as a journalist, this may be important for television. You talk, you ask such a question and, of course, naturally, you seek an answer. But whoever believes in faith, and faith that should not be manufactured by a foreign country... ..It's mistaken. Fate is not made by a foreign country. We believe in Allah, and Allah alone decides what fate is going to be. However, strong a country may be, however powerful; they cannot change the will of other people. They cannot destroy or direct the will of other people. I live here, and we will continue to defend our freedom. We live here in freedom, and our

people will continue to defend their freedom, their sanctity, their honor, and their country.

You remember that in, when Mr. Tariq Aziz, as foreign minister, had a meeting with Secretary James Baker -- that was in January in Geneva.

Baker threatened Tariq Aziz with something that he hoped that Tariq Aziz would bring back to...the government of Iraq.

And the fact that was the United States was going to push Iraq back into the pre-industrial age. And you remember that I'm sure. The American onslaught on Iraq continued for more than a month and a half, using warplanes with, of course, the Tomahawks hitting Iraq from

everywhere, including the naval, you know, naval ships and naval pieces.

And they used more than helicopters, even though they did not destroy Iraq. They did not push Iraq, as they have threatened, to the pre-industrial age.

They destroyed bridges; they destroyed churches, mosques, colleges, buildings, plants. They destroyed places, houses, palaces. They killed people, and the elderly, but they did not push Iraq back into the pre-industrial age.

The Iraqis have subsequently reconstructed everything in determination and having relied on Allah, the Almighty. And then they began, after that, talking about Iraq having -- that is,



after UNSCOM had been withdrawn from Iraq on instruction from the U.S. government, they began talking about Iraq...

They began talking about Iraq possibly having produced WMD after and that they have information or data to that effect. We have said that Iraq has not produced any such weapons. What does that mean? It means that what they had threatened with -- pushing Iraq back into the pre-industrial age - had not taken place, that they could not do that to Iraq, what they had threatened Iraq within - through Baker in - had not taken place. So nobody can see the metamorphosis. Nobody can sort of taking Iraq apart. That is not fair to the will of Allah, and it's

not fair to the people of Iraq who are facing difficulties in resolving and through severe work and creativity.

We hope that war will not take place, but if war is forced upon us, then Iraq will continue to be here, will continue to be there. This country, with a history of over, years, this country, the cradle of the first civilizations for humanity, will not finish just like that, even though a vast power may want it to be like that.

Nobody should accept that Iraq will finish in such a way despite the will of the (UNINTEL).

Question: You mentioned, and 'and the Gulf War.' You fought the father, George Bush, the first. He and the forces he led prevailed on the

battlefield. Now you face the son who has an even greater, even more modern, even more, lethal military force aimed directly at your (UNINTEL). Why would you think that you could prevail this time on the battlefield? Or do you?

Translator For Saddam Hussein: You know that in both situations, then and now, we have not crossed our borders and gone across the Atlantic to commit aggression against the United States, neither by air nor by land or by sea. We are (UNINTEL) people and officials in Iraq -

Translator For Saddam Hussein: The officials of the United States have themselves spoken about

their intentions to commit aggression against Iraq. Isn't it part of our responsibility and our actions and our morality and, in fact, the underlying meanings of faith that we should say to the aggressor that once you commit aggression against us, we are not going to succumb? And if we were to reverse the question and ask any American, any American citizens, any right, an honest American citizen in his own country, including Mr. Rather himself, and we say to him, in any subsequent period or state, if another power, another force were to come across the Atlantic to commit great aggression against the United States, will you do nothing?

Translator For Saddam Hussein: Let me answer.

Translator For Saddam Hussein: I say to the honest Americans that if such a thing happens, do not capitulate, do not give in. You have to defend your country, defend your family and your honor. Do not commit aggression against us. And, as you know, we have not committed any aggression against the United States. The United States intelligence (UNINITEL) against our country, our people, our children.

I am speaking now with you, and maybe airplanes, warplanes, American warplanes, are flying over Iraqi airspace, south or north, and dropping ammunition, weapons that are destroying property, property belonging to our

citizens, our population -- either private property or public property because public property also belongs to the people. This is happening daily.

So when such a law is wished to prevail in the world, to govern the world, whether it's in possession of huge powers and has the right to destroy others or to control others and then you have to accept their control or their domination, such a law does not possess the basics, the most basic elements or ingredients of morality and the most basic ingredients of faith, whichever this power might be. Regardless of this power, this state of affairs will be the law of the jungle, and we are people who believe in our destiny,

and we will not accept any law of the jungle. It is our duty, it is our responsibility to defend our country, to defend our children, to defend our people, and we are not going to succumb, neither to the United States nor to any other power.

Even if such a power, however strong as you describe it, even if this power is multiplied by whatever amount or size more than it is now, then we will continue to defend ourselves, to fight such a power if they attack because defeat comes only from God Almighty.<sup>3</sup>



Saddam Hussain

Responding to a Department of Justice initiative to fingerprint and photograph nearly 100,000 foreigners who were already in the country to weed out suspected terrorists, Awad said, in June 2002, *"What is next? Forcing American Muslims to wear a star and crescent as a means of identification for law enforcement authorities?"* <sup>6</sup>

In a February 2003 press release, Awad commented, *"That the FBI is seeking lists of ordinary, law-abiding American Muslims only*



*serves to confirm the Islamic community's worst fears of religious and ethnic profiling."* <sup>4</sup>

Speaking at a CAIR fundraiser in October 2002, Ahmad said, "*These people hated Islam...before September 11. They are using the opportunity of September 11 to detain Islam Muslims or find the problem and attack the foundations of Islam. We are under attack.*" <sup>4</sup>

Ibrahim Hooper, Spokesman for CAIR National <sup>23</sup>

- Hooper is quoted in a December 2001 Denver

Post report as saying, "*There has been a demonization of Islam.*" <sup>24</sup>

- In a May 2004 New York Times article, Hooper commented, "*I'd be surprised if there's a mosque in the country that hasn't come under scrutiny*

*these days. It becomes the whole Kevin Bacon game – no Muslim is more than six degrees away from terrorism."* <sup>25</sup>

•In a July 2003 Chicago Tribune article, Hooper said that the Department of Justice has a "*general policy of targeting Muslims because they are Muslims.*" <sup>4</sup>

Writing in Q-News in 2002, Abdel Karim remarked, "*On Tuesday, 4 December 2001, the U.S. government effectively declared war on Islam and Muslims in America. President George Bush accused the country's largest Muslim charity - the Holy Land Foundation for Relief and Development - of funding Hamas and supporting terrorism. This witch-hunt of Muslim organizations (sic) is not a*

*precautionary measure in the war against terrorism - it is a nationwide smear campaign to undermine Muslims and the institutions that serve them."* <sup>38</sup>

Abdelkarim co-authored a May 2002 Washington Report on Middle East affairs article which stated, *"One thing, however, is certain: if American Muslims allow their charities and institutions to be destroyed without defending them with their words, actions, and funds, those organizations already targeted will not be the only American Muslim institutions eliminated in this war against American Muslims."* Hussam Ayloush, Executive Director of CAIR-Southern, California.

In May 2004, Ayloush said that the war on terror had become a "*war on Muslims*," the Associated Press reported.<sup>51</sup> Ayloush added that the United States had become the "*new Saddam*" and should "*end this hypocrisy, this hypocrisy that we are better than the other dictator.*" <sup>52</sup>

- At Oct. 4, 2003, CAIR fundraiser in Anaheim, California, Ayloush stated:

Those hate-mongers want to tell us that it is OK to target someone because of his race, his color, or the religion he or she follows. These people attacked our religion, attacked our holy book the Koran, attacked our prophets, all of our prophets, and attacked our leaders, religious and political leaders, our organizations, and average daily

Muslims. And those attacks, believe me, have not stopped.<sup>4</sup>

· Christina Abraham, CAIR-Chicago Civil Rights Coordinator:

Abraham wrote an op-ed on CAIR-Chicago's website entitled, "*The Malicious Prosecution of Muslims*," in which she writes, "*Muslims in America worry every day about being singled out because of their religion. They fear that their religious ties will make them targets of law enforcement, employers, colleagues, or hate-filled criminals. For many Muslims, this fear has been actualized. One phenomenon recently observed by CAIR-Chicago is the malicious prosecution of Muslims. It begins when federal law enforcement*

*investigates a Muslim for purported ties to terrorism. Then, when nothing can be found against them, other unrelated charges are brought. Many times, the charges are tenuous. Often, the charges are eventually dropped, or the individuals are cleared through a trial, but not without an emotional and financial toll."* <sup>4</sup>

Think tank PEW's survey finds that Muslims in the United States perceive much discrimination against their religious group. Moreover, a substantial majority of U.S. Muslims are leery of President Donald Trump and think their fellow Americans do not see Islam as part of mainstream U.S. society. At the same time, however, Muslim

Americans overwhelmingly say they are proud to be Americans, believe that hard work generally brings success in this country, and are satisfied with the way things are going in their own lives.<sup>5</sup> Half of Muslim Americans say it has become harder to be Muslim in the U.S. in recent years. And 48% say they have experienced at least one incident of discrimination in the past 12 months. But alongside these reports of discrimination, a similar – and growing – share (49%) of Muslim Americans say someone has expressed support for them because of their religion in the past year. And 55% think Americans, in general, are friendly toward U.S. Muslims, compared with just 14% who say they are unfriendly.<sup>5</sup>

During the past decade, acts of violence by extremists claiming to act in the name of Islam have raised fears and created confusion about Islam. In the United States, some individuals and groups have attempted to conflate all of Islam with extremist violence by disseminating misinformation and distortions about Islam and American Muslims. This has led to a rise in discrimination against American Muslims and those perceived to be Muslims, attacks on American Muslim institutions, and protests against the building of mosques in local communities.<sup>6</sup>



# Chapter Six

## **Key players in the war against Islam.**

1. Bernard Lewis, (born May 31, 1916) is a British-American historian, scholar in Oriental studies, and political commentator. A very hardworking and dedicated enemy of Islam. Godfather of many Islam haters who hold a prominent position in the American administration. He is the Cleveland E. Dodge Professor Emeritus of Near Eastern Studies at Princeton University. He specializes in the history of Islam and the interaction between

Islam and the West and is especially famous in academic circles for his works on the history of the Ottoman Empire. Lewis is a widely-read expert on the Middle East and is regarded as one of the West's leading scholars of that region. His advice has been frequently sought by policymakers, including the former Bush administration. Bernard Lewis was born to middle-class Jewish parents in Stoke Newington, London. He became interested in languages and history while preparing for his bar mitzvah.

2. Lewis argues that the Middle East is currently backward, and its decline was a largely self-inflicted condition resulting from

both culture and religion, as opposed to the post-colonialist view, which posits the problems of the region as economic and political maldevelopment mainly due to the 19th-century European colonialization.



Bernard Lewis

2. Abram Shulsky, one of Strauss' students, headed The Pentagon's Office of Special Plans, which worked under Wolfowitz to gather intelligence for the Iraq War.

3. Irving Kristol (January 22, 1920 – September 18, 2009) was an American columnist, journalist, and writer who was dubbed the "*godfather of neoconservatism*."

Kristol was born in Brooklyn, New York, the son of non-observant Jewish immigrants from Eastern Europe. He received his B.A. from the City College of New York in 1940, where he majored in history and was part of a small but vocal Trotskyist group, which eventually became the New York Intellectuals.

In July 2002, he received from President George W. Bush the Medal of Freedom, the nation's highest civilian honor.

4. Paul Dundas Wolfowitz (born December 22, 1943) is a former United States Ambassador to Indonesia, U.S. Deputy Secretary of Defense, president of the World Bank, and former dean of the Paul H. Nitze School of Advanced International Studies at Johns Hopkins University. He is a leading neoconservative. As Deputy Secretary of Defense, he was "*a major architect of President Bush's Iraq policy and... its most hawkish advocate*" The second child of Jacob Wolfowitz (1910–1981) and Lillian Dundas, Paul Wolfowitz "was born in Brooklyn, New York, into

a Polish Jewish immigrant family, and grew up mainly in Ithaca, New York, where his father was a professor of statistical theory at Cornell University.

5. Norman B. Podhoretz; born January 16, 1930) is an American neoconservative theorist and writer for commentary magazine.

He son of Julius and Helen Podhoretz, Jewish immigrants from the Central European region of Galicia, Podhoretz was born and raised in Brownsville, Brooklyn.

From 1981 to 1987, Podhoretz was an adviser to the U.S. Information Agency. From 1995 to 2003, he was a senior fellow at the Hudson Institute. He was awarded the Presidential Medal of Freedom

by George W. Bush in 2004. The award recognized Podhoretz's intellectual contributions as editor-in-chief of *Commentary* magazine and as a senior fellow at the Hudson Institute. [6]

Podhoretz is married to author Midge Decter and is the stepfather of Rachel Decter (Elliott Abrams' wife) and father of syndicated columnist John Podhoretz.

Norman Podhoretz was one of the original signatories of the "Statement of Principles" of the Project for the New American Century.

Podhoretz received the Guardian of Zion Award from Bar-Ilan University on May 24, 2007.

6. David J. Frum; born June 30, 1960) is a Canadian American journalist active in both the

United States and Canadian political arenas. A former economic speechwriter for President George W. Bush, he is also the author of the first "insider" book about the Bush presidency.

Residence Washington, DC area, Ethnicity Jewish

Citizenship Canadian and U.S., education University of Toronto Schools (1978) Yale University, B.A., M.A. History, (1982), Harvard Law School, J.D., (1987) Occupation Journalist, author, political speechwriter

Years active since 1987, Known for coining the term "axis of evil" Board member of Republican Jewish Coalition

7. Douglas J. Feith (born July 16, 1953) served as the Under Secretary of Defense for Policy for



United States President George W. Bush from July 2001 until August 2005.

Feith was born in Philadelphia, Pennsylvania. He was one of three siblings born to Rose and Dalck Feith. His father, Dock, was a member of the Betar, a Revisionist Zionist youth organization in Poland, and a Holocaust survivor who lost his parents and seven siblings in the Nazi concentration camps.

Feith also served on the board of the JINSA, a think tank that promotes a military and strategic alliance between the United States and Israel. Feith was one of the eighteen founding members of the organization One Jerusalem to oppose the Oslo peace agreement. Its purpose is "saving a united

Jerusalem as the undivided capital of Israel." He is also Director of the Foundation for Jewish Studies, which "offers in-depth study programs for the adult Washington Jewish community that cross denominational lines."

8. Richards Perle was born in New York City, New York, to a Jewish family. His family moved to California, and Perle attended Hollywood High School in Los Angeles (his classmates included actor Mike Farrell and singer Ricky Nelson) and later, the University of Southern California, earning a B.A. in International Politics in 1964. He worked on the Defense Policy Board Advisory Committee from 1987 to 2004. He was Chairman

of the Board from 2001 to 2003 under the Bush administration.

He is a member of several think-tanks, such as the Hudson Institute, the WINEP Board of Advisers, the CSP, and (as a resident fellow) the American Enterprise Institute for Public Policy Research, as well as the neoconservative PNAC and the JINSA.

9. Samuel Phillips Huntington (April 18, 1927 – December 24, 2008) was an American political scientist who gained wider prominence through his *Clash of Civilizations* (1993, 1996) thesis of a post-Cold War new world order.

In 1993, Professor Huntington provoked great debate among international relations theorists with the interrogatively titled "The Clash of

Civilizations?", an extremely influential, oft-cited article published in *Foreign Affairs* magazine. Its description of post-Cold War geopolitics contrasted with the influential end of history thesis advocated by Francis Fukuyama.

The West won the world not by the superiority of its ideas or values or religion but rather by its superiority in applying organized violence.

Westerners often forget this fact, non-Westerners never do ——— *The Clash of Civilizations and the Remaking of World Order*, p. 51.

In the emerging world of ethnic conflict and civilizational clash, Western belief in the universality of Western culture suffers three problems: it is false; it is immoral, and it is

dangerous. ... Imperialism is the necessary logical consequence of universalism ——— The Clash of Civilizations and the Remaking of World Order, p. 310.

A government which lacks authority will have little ability short of cataclysmic crisis to impose on its people the sacrifices which may be necessary. We have come to recognize that there are potential desirable limits to economic growth. There are also potentially desirable limits to the indefinite extension of political democracy.



Samuel P. Huntington

10. Yoshihiro Francis Fukuyama (born October 27, 1952) is an American philosopher, political economist, and author.

Fukuyama has been affiliated with the Telluride Association since his undergraduate years at Cornell, an educational enterprise that was home to

other significant leaders and intellectuals, including Steven Weinberg, Paul Wolfowitz, and Kathleen Sullivan. Fukuyama is best known as the author of *The End of History and the Last Man*, in which he argued that the progression of human history as a struggle between ideologies is largely at an end, with the world settling on liberal democracy after the end of the Cold War and the fall of the Berlin Wall in 1989. Fukuyama predicted the eventual global triumph of political and economic liberalism:

What we may be witnessing is not just the end of the Cold War or the passing of a particular period of post-war history, but the end of history as such. That is the endpoint of mankind's ideological

evolution and the universalization of Western liberal democracy as the final form of human government.

As a key Reagan administration contributor to the formulation of the Reagan Doctrine, Fukuyama is an essential figure in the rise of neoconservatism. He was active in the Project for the New American Century think tank starting in 1997, and as a member, co-signed the organization's letter recommending that President Bill Clinton support Iraq insurgencies in the overthrow of the then-president of Iraq, Saddam Hussein. He was also among forty co-signers of William Kristol's September 20, 2001 letter to President George W. Bush. After the September 11, 2001 attacks that



suggested the U.S. not only "capture or kill Osama Bin Laden," but also embark upon "a determined effort to remove Saddam Hussein from power in Iraq."



Prof Francis Fukuyama

To initiate an offensive on media against Islam, the second line of attack group was formed based on

journalists, Academics, and Media personnel. They include such persons as:

1. Clinton Richard Dawkins, FRS, FRSL (born 26 March 1941) is a British ethnologist, evolutionary biologist, and famous science author. He was formerly Professor for Public Understanding of Science at Oxford and was a fellow of New College, Oxford.

Dawkins is an atheist, secular humanist, skeptic.

Dawkins is an outspoken atheist and a prominent critic of religion and has been described as a militant atheist. He is an Honorary Associate of the National Secular Society, a vice-president of the

British Humanist Association (since 1996).



Richard Dawkins

2. Christopher Eric Hitchens (born April 13, 1949) is an English-American author and journalist. His books, essays, and journalistic career have spanned more than four decades, making him a public intellectual, and a staple of talk shows and lecture circuits. He has been a columnist and literary critic

at The Atlantic, Vanity Fair, Slate, World affairs, The Nation, Free Inquiry, and a variety of other media outlets.

In an article in the Guardian Unlimited on April 14, 2002, Hitchens says he could be considered Jewish because Jewish descent is matrilineal.

He was attracted to the foreign policy ideas of some on the Republican right that promoted pro-liberalism intervention, especially the neoconservative group that included Paul Wolfowitz.[55] Around this time, he befriended the Iraqi dissident and businessman Ahmed Chalabi. In 2004, Hitchens stated that neoconservative support for U.S. intervention in

Iraq convinced him that he was "on the same side as the neoconservatives" when it came to contemporary foreign policy issues. He has also been known to refer to his association with "temporary neocon allies."

3. Daniel Pipes (born September 9, 1949) is an American academic, writer, and political commentator who focuses on criticism of Islam and Islamism Pipes is the founder and director of the Middle East Forum.

Pipes was born in Boston, Massachusetts, the son of Harvard historian Richard Pipes and his wife Irene (née Roth), and grew up in Cambridge, Massachusetts. Both his parents were from

assimilated Polish Jewish families that fled from Poland in 1939. The couple met in the United States in 1944 and married two years later. Daniel was their first child.

Pipes has long expressed concern about what he calls the danger of "radical" or "militant Islam" to the Western world.

In October 2001 Pipes said, before the convention of the American Jewish Congress. "I worry very much, from the Jewish point of view, that the presence, and increased stature, and affluence, and enfranchisement of American Muslims, because they are so much led by an Islamist leadership, that this will present true dangers to American Jews."

Pipes is a supporter of Israel in the Arab-Israeli conflict and an opponent of a Palestinian state. He wrote in commentary on April 1990 that "there can be either an Israel or a Palestine, but not both... to those who ask why the Palestinians must be deprived of a state, the answer is simple: grant them one and you set in motion a chain of events that will lead either to its extinction or the extinction of Israel."



Daniel Pipes

4. Robert Bruce Spencer (born 1962) is an American blogger and author of articles and books relating to Islam and Islamic terrorism. He has published nine books, including two New York Times bestsellers, and is a regular contributor to David Horowitz's FrontPage Magazine. He is the creator of Jihad Watch, a blog that aims to bring public attention to what it describes as "the concerted effort by Islamic jihadists... to destroy [non-Muslim] societies and bring them forcibly into the Islamic world".

Spencer holds the view that "traditional Islam contains violent and supremacist elements," and that "its various schools unanimously teach warfare against and the subjugation of



unbelievers." He calls for Muslims to follow an interpretation of Islam that rejects violence and supremacies.



Robert Bruce Spencer

5. Geert Wilders, born September 6, 1963, is a Dutch politician and leader of the Party for

Freedom (PVV), a political party in the Netherlands.

His controversial 2008 film about Islam in the Netherlands, *Fitnah*, has received international attention. On January 21, 2009, the Amsterdam Court of Appeal ordered his prosecution for what it said was "the incitement to hatred and discrimination." Wilders was also controversially banned from entering the United Kingdom between February 12, 2009, and October 13, 2009, with the home Office viewing his presence as a "threat to one of the fundamental interests of society."

Wilders speculates that his father may have had some Jewish ancestry.

On foreign relations, Wilders has mostly supported Israel and has criticized the countries he perceives as enemies of Israel. Furthermore, he has made some proposals in the Dutch Parliament inspired by Israeli policies.

Wilders is best known for his criticism of Islam, summing up his views by saying, "I don't hate Muslims, I hate Islam." Although identifying Islamic extremists as a small 5-15% minority of Muslims, he argues that "there is no such thing as 'moderate Islam'" and that the "Koran also states that Muslims who believe in only part of the Koran are in fact apostates." He suggests that Muslims should "tear out half of the Koran if they wished to stay in the Netherlands" because it contains

'terrible things' and that Muhammad would "... in these days be hunted down as a terrorist."

In a speech before the Dutch Parliament, he stated:

"Islam is the Trojan Horse in Europe. If we do not stop Islamification now, Eurabia and Netherabia will just be a matter of time. One century ago, there were approximately fifty Muslims in the Netherlands. Today, there are about 1 million Muslims in this country. Where will it end? We are heading for the end of European and Dutch civilization as we know it. Where is our prime minister in all this?

Wilders lived in Israel for two years during his youth and has visited the country forty times in the last 25 years.

6. Oriana Fallaci was an Italian journalist, author, and political interviewer.

After retirement, she returned to the spotlight after writing a series of articles and books critical of Islam and Arabs that aroused both support as well as controversy and accusations of racism and intolerance.

After September 11, 2001, beginning with *The Rage and the Pride* (initially a four-page article in *Corriere Della Sera*, the major national newspaper in Italy), Fallaci wrote three books critical of Islamic extremists and Islam in general, and in both writing and interviews warned that Europe was too tolerant of Muslims. She wrote that "sons of Allah breed like rats" and in a *Wall Street*

Journal interview in 2005, said that Europe was no longer Europe but "Eurabia." *The Rage and The Pride* and *The Force of Reason* both became best sellers.

7. David Joel Horowitz (born January 10, 1939) is an American neoconservative writer and policy advocate. Horowitz was a member of the new Left in the late 1960s before moving to the right in the 1970s.

He is a founder and the president of the David Horowitz Freedom Center, edits the conservative tabloid *FrontPage Magazine*, and writes for Christopher Ruddy's conservative website *Newsmax*. Horowitz founded the right-leaning activist group *Students for Academic Freedom*.

Horowitz was born to a Jewish family in Forest Hills. His parents, Phil and Blanche Horowitz were high school teachers. He taught English, and she taught stenography.[3] Horowitz majored in English and received a B.A. from Columbia University in 1959 and a master's degree in English literature at the University of California, Berkeley.

On April 14, 2008, the David Horowitz Freedom Center advertised the Daily Nexus, the University of California Santa Barbara school newspaper.

That stated, "the Muslim Student Association is a radical political group that was founded by members of the Muslim Brotherhood, the godfather of al-Qaeda and Hamas, to bring the

jihad into the heart of American higher education."

The Nexus editor stated that Horowitz's ad, while not necessarily the view of the newspaper's staff, was a protected form of free speech, and the paper's advertising representatives continued to accept other Horowitz ads. Meanwhile, the GW Hatchet at George Washington University apologized for running Horowitz's ad,[36] noting that it will "provide more stringent guidelines for advertisements.

The third type of group consists of Muslim Murtids and Munafiqs, who, for worldly rewards, used the filthiest language against Islam, which they can. Some among them are factious names



used when their links connect with the Jewish-neocon lobbies.

1. Ibn Warraq (born 1946) is the pen name of a secularist author of Pakistani origin who founded the Institute for the Secularization of Islamic Society. He is a senior research fellow at the Center for Inquiry. Focusing on Qur'anic criticism.

[4

After graduating, Warraq taught primary school in London for five years and moved to France with his wife in 1982, opening an Indian restaurant. He worked as a courier for a travel agent until the Rushdie affair took place. Because of this event, Warraq began to write for the American secular

humanist Free Inquiry Magazine on topics such as "Why I am not Muslim."

Although not a member of any religion, he has a higher opinion of polytheism than monotheism. He is the founder of the Institute for the Secularization of Islamic Society. Despite his criticisms of Islam, he does not take the view that it cannot be reformed; he has a high opinion of Sufism, and he works with liberal Muslims in his group. Though he has been said to advocate "outright atheism," he identifies himself as an agnostic.

In 2007, he participated in St Petersburg Secular Islam Summit along with other thinkers and reformers of Islam, such as Ayaan Hirsi Ali, Wafa Sultan, and Irshad Manji. The group released the

St Petersburg Declaration. Which urges world governments to, among other things, reject Sharia law, fatwa courts, clerical rule, and state-sanctioned religion in all their forms. Moreover, to oppose all penalties for blasphemy and apostasy, which they believe to violate Article 18 of the Universal Declaration of Human Rights.

2. Ali Sina "Faith Freedom International (FFI) is a website that is critical of Islam. FFI identifies itself as "a worldwide grassroots movement of ex-Muslims and all those who are concerned about the rise of the Islamic threat." According to the website, FFI was founded by an Iranian ex-Muslim residing in Canada, going by the pseudonym of "Ali Sina." On the website, Ali Sina has issued a

standing challenge that he will remove the FFI website if proven wrong on several issues.

Richard Dawkins lists faith Freedom International in the Appendix of his book. *The God Delusion*, is one of the few Islamic related "...friendly address[es], for individuals needing support in escaping from religion" (although removed from the website following protest). FFI's mission statement is included in Ibn Warraq's book *Leaving Islam: Apostates Speak Out*.

3. Ayaan Hirsi Ali born Ayaan Hirsi Megan (November 13, 1969, in Mogadishu, Somalia)

She is currently a fellow at the American Enterprise Institute, a conservative think tank, and has been living in the United States. In 2005, she

was named by Time magazine as one of the 100 most influential people in the world. She has also received several awards including Norway's Human Rights Service's Bellwether of the Year Award, the Danish Freedom Prize, the Swedish Democracy Prize (awarded in 2005 by the Liberal Party,

She renounced Islam and became an atheist in 2002. During this period, she began to formulate her critique of Islam and Islamic culture, published many news articles, and became a frequent speaker on television news programs and public debate forums. She wrote up her ideas in a book entitled *De Zoontjesfabriek* (The Son Factory). It was at this time that she first began to receive death

threats. Hirsi Ali is very critical of the position of women in Islamic societies and the punishments demanded by Islamic scholars for homosexuality and adultery. She considered herself a Muslim until May 28, 2002, when she became an atheist.[61] In an interview with the Swiss magazine *Das Magazin* in September 2006, she said she lost her faith while sitting in an Italian restaurant in May 2002, drinking a glass of wine: "...I asked myself: Why should I burn in hell just because I'm drinking this? But what prompted me, even more, was the fact that the killers of 9/11 all believed in the same God I believed in." Despite that, in the television program *Random Tien* of September 12, 2002, she called it "my religion."

She has described Islam as a "backward religion," incompatible with democracy. In one segment on the Dutch current affairs program Nova, she challenged pupils of an Islamic primary school to choose between the Qur'an and the Dutch constitution. In an interview in the London Evening Standard, Hirsi Ali characterizes Islam as "the new fascism." "Just like Nazism started with Hitler's vision, the Islamic vision is a caliphate—a society ruled by Sharia law—in which women who have sex before marriage are stoned to death, homosexuals are beaten, and "apostates like me are killed." Sharia law is as inimical to liberal democracy as Nazism." In this interview, she also made it clear that, in her opinion, it is not "a fringe

group of radical Muslims who've hijacked Islam and that the majority of Muslims are moderate.

Violence is inherent in Islam—it's a destructive, nihilistic cult of death. It legitimates murder."

4. Wafa Sultan, born June 14, 1958, Baniyas, Syria) is an author and well-known critic of Muslim society and Islam. Trained as a psychiatrist in Syria and is a U.S. naturalized citizen.

Sultan describes her thesis as witnessing "a battle between modernity and barbarism which Islam will lose." It has brought her telephone threats, but also praise from reformers. Her comments, especially a pointed criticism that "no Jew has blown himself up in a German restaurant," brought



her an invitation to Jerusalem by the American Jewish Congress.

In the same Time interview, Sultan described herself as a Muslim who does not adhere to Islam:

"I even don't believe in Islam, but I am a Muslim."

However, in a recent conference associated with conservative writer and activist David Horowitz,

Sultan said:

"I have decided to fight Islam; please pay attention to my statement; to fight Islam, not the political Islam, not the militant Islam, not the radical Islam, not the Wahhabi Islam, but Islam itself. Islam has never been misunderstood; Islam is the problem.

(Muslims) Have to realize that they have only two choices: to change or to be crushed.

5. Irshad Manji (born 1968) is a Canadian author, journalist, lesbian, and advocate of reform. Manji is the director of the Moral Courage Project at New York University, which aims to teach young leaders to "challenge political correctness, intellectual conformity, and self-censorship." She is also founder and president of Project Ijtihad, a charitable organization promoting a "tradition of critical thinking, debate and dissent" in Islam, among a "network of reform-minded Muslims and non-Muslim allies."

Manji was born in Uganda in 1968 to parents of Egyptian and Gujarati descent. Her family moved

to Canada when she was four, as a result of Idi Amin's expulsion of Asians. She and her family settled near Vancouver in 1972, and she grew up attending both a secular and an Islamic religious school. Manji excelled in the secular environment but, by her own account, was expelled from her religious school for asking too many questions. For the next twenty years, she studied Islam via public libraries and Arabic tutors.

Manji earned an honors degree in the history of ideas from the University of British Columbia. In 1990, she won the Governor General's Medal for top humanities graduates.

Manji's book *The Trouble with Islam Today* was published by St. Martin's Press in 2004. It has

since been translated into more than thirty languages. Manji offers several translations of the book (namely Arabic, Indonesian, Urdu, Malay, and Persian) available for free of charge download on her website. To date, the Arabic translation alone has been downloaded more than a quarter of a million times. The book has been met with both praise and scorn from both Muslim and non-Muslim sources. Several reviewers have called the book "courageous" or "long overdue," while others have accused it of disproportionately targeting Muslims [22] or lacking thorough scholarship.

6. Asra Q Nomani (born 1965) is an Indian-American journalist, author, and feminist, known as a controversial liberal activist involved in the

Muslim reform and Islamic feminist movements.

She teaches journalism at Georgetown University

and is co-director of the Pearl Project,[1][2] a

faculty-student, investigative reporting project into

the kidnapping and murder of Wall Street Journal

reporter Daniel Pearl. The project is based at the

center for Public Integrity.

She is the author of two books, *Standing Alone in*

*Mecca: An American Woman's Struggle for the*

*Soul of Islam* and *Tantrika: Traveling the Road of*

*Divine Love*, and of the "Islamic Bill of Rights for

women in the Bedroom", the "Islamic Bill of

Rights for women in the Mosque", and "99

Precepts for Opening Hearts, Minds, and Doors in

the Muslim world".

In the fourth tier, there is an army of enlightened moderate Muslims. Some of them are paid for this job through employment in think tanks. They include Hussain Haqqani, Pervez Musharraf, also, include M.A. Muktadir Khan, Fethullah Gulen, Shirin Ebadi, Khaled Abou Al-Fadl, Rashad Khalifa, Dr. Shabbir Ahmad, Javed Ahmed Ghamidi, Pervez Hoodbhoy, Amina Wadud, Omid Safi, Muhammad Taha.

It is worthwhile that we know some of their activities and their ideas.

1. Hussain Haqqani (born July 1, 1956) was the Pakistan Ambassador to the United States, appointed by prime minister Yousaf Raza Gillani in April 2008.

According to Hudson Institute information: Husain Haqqani is the director of the Center for International Relations and an associate professor at Boston University, as well as a fellow at Hudson Institute. He was formerly a visiting scholar at the Carnegie Endowment for International Peace.

Haqqani is the author of *Pakistan Between Mosque and Military* and co-editor, with Hillel Fredkin and Eric Brown, of Hudson Institute's report *Current Trends in Islamist Ideology*.

RAND Corporation initiated research in 2007, entitled *Building moderate Muslim Networks*, which was sponsored by the Smith Richardson Foundation. Here are important abstracts from that report:

Under the title: **Secular Muslims: A Forgotten Dimension in the war of ideas**, it says:

On the positive side of the ledger, the secularist position is classically liberal. Unlike Islamists, there is little danger that secularists are pursuing a hidden agenda to undermine liberal democracy. Since liberal secularists do not advocate violence and support religious toleration, they should be able to find a foothold in the mainstream along with liberal and moderate Muslims. Their participation would strengthen moderate coalitions, and their commitment to the separation of religion and state makes them less likely to form alliances of convenience with Islamists or to tolerate efforts to subordinate politics to religion.



In the current Islamic debate, we can identify a clear group of scholars and writers who are assuming a strong rationalist stance while either rejecting secularism (perhaps for tactical reasons, because they think embracing it will make them less effective, or because they feel it too personally dangerous) or skirting the issue. Non-secular rationalists assert the right (and indeed the responsibility) of the individual to analyze the text of the Quran and obtain his or her understanding of its meaning and application. For an example of this line of argument, we turn to the modernist Syrian writer Muhammad Shahrour.<sup>7</sup>

Secularist groups in the Islamic world, he argues, generally wanted not a separation of religion from

governance, but the suppression of religion altogether. Largely comprised of Marxists and Communists (along with some Arab nationalists), these groups were problematic on two scores. First, they were intolerant and repressive, replacing the dominance of religion with a "state monopoly on truth." Second, they failed to deliver on their promise to modernize society.<sup>8</sup>

Shahrour's independent reading brings him, as he explains, to several conclusions that run counter to fundamentalism; in several basic points, Shahrour's thinking also runs counter to the mainstream orthodox Muslim view. He believes, for instance, that the Quran does not mandate the death sentence for any offenses and that the term jihad does not

apply to any circumstances that apply today. He departs from orthodoxy in his dismissal of other religious sources (including the sunnah), his downgrading of the Prophet to nothing more than an exceptionally admirable but flawed human being, and his disregard of all intervening religious scholarship.<sup>9</sup> page 126

Secular Muslim Organizations On the organizational side, we can distinguish three relevant groupings of secular Muslim organizations. First are institutions solely devoted to the promotion of a secular Islam; second are institutions that are dedicated to secularism, rationalism, or humanism more broadly and that devote—in many cases as a recent addition—a

separate section of their platform to Islam; third are liberal institutions that affiliate themselves with the Islamic secularist undertaking by endorsing or supporting it in some fashion, for example through financial help, by inviting or giving awards to secular Muslims, or by using their web site to spread the message of secularism.<sup>13</sup> page 128

### **Notable Muslim secularist figures and their views**

Shoaib Ben sheik, the Grand Mufti of Marseille, publicly supports not only the French headscarf ban but, more broadly, the principles of secularism and laicism (terms he uses interchangeably). Ben sheik defines secularism as "administrative neutrality," by which he means that the state

should perform the tasks of governance in separation from religion. In an interview, he states that "the separation between religion and politics will clarify Islam as a divine spiritual doctrine, not as an instrument which can be misused to gain the power." This, he argues, was the original nature of Islam. "Assimilation between religion and politics in Islam is a new phenomenon," he says, and one which is "hazardous to Islam." He cites the Muslim Brotherhood of Egypt as one of the principal originators of this wrong turn.<sup>19</sup> Shaker al-Nabulsi, a Jordanian professor now living in the United States, is the author of the "Manifesto of new Arab Liberals," which among other things proposes that "the prevailing sacred values,

traditions, legislations, and moral values (should be subjected to) in-depth scrutiny." <sup>20</sup>

This is a classical rationalist statement, as is his insistence that the sharia laws can only be understood within the context of the period in history during which they were developed, and thus are not eternally valid.<sup>21</sup>

He has also been involved in the petition to hold radical clerics who support violence accountable for terrorist incidents.<sup>22</sup>

The Kuwaiti professor Ahmad al-Baghdadi has been in trouble with the courts repeatedly, receiving sentences for such diverse offenses as expressing his view that the Prophet failed to convert some of the people to whom he preached,

saying that he would prefer for his son to study music rather than the Quran, and implying a connection between Quranic studies, intellectual backwardness, and terrorism.<sup>23</sup> He continues to express secularist and rationalist views in some of the most direct languages we encountered in our survey. For example, Al-Baghdadi wrote an article praising Western Orientalist scholars whose works today are more commonly viewed as politically incorrect for producing levels of scholarship, analysis, and documentation incomparably more rigorous than that of their Arab contemporaries. He has also published articles in the Kuwaiti media in which he aggressively argues for the necessity of secularism.<sup>24</sup>

Tarek Haggy is a former Egyptian business executive and vice president of regional Shell Oil. Since leaving Shell, he has become a prolific writer and lecturer on political, social, and cultural reform. In one of the Doha Debates, he was pitted against former Malaysian prime minister Mahathir in a debate on the topic "This House Believes in the Separation of Mosque and State."<sup>25</sup>

In that debate, Haggy argued that religion could provide an overarching framework of ethical values but should not be involved in practical governance, legislation, administration, or even a determination of how those principles were to be implemented in daily life.<sup>26</sup> page 133



Shabana Rehman, originally from Pakistan, likes to appear onstage in a burqa, which she removes to reveal a red cocktail dress before launching into her monologue against sharia law; she espouses the benefits of integration into Western modernity. Her message, delivered in a very different medium, echoes the modern secular Western mindset. Shabana frequently appears on Western European television and radio and writes a popular newspaper column. In addition to secularism and modernity, she also conveys the benefits of integration, urging fellow immigrants to appreciate the freedoms and opportunities of life in the West.<sup>31</sup> She has also led political protests against honor killings, forced marriages, and the

inclination of Western governments to tolerate human rights abuses in their minority communities under the guise of multiculturalism. Page 137

**In conclusion, the report opined:**

Even more applicable to challenges today are some of the tactical and operational network-building methods employed by the West during the Cold War. One of the key problems the United States faces today is how to maintain the credibility of groups that receive support from the United States or other international bodies. One way to do this is to link the public and private sectors by encouraging well-regarded NGOs to expand their activities in the Muslim world. During the Cold War, organizations ranging from student groups on

college campuses to the American Federation of Labor were willing to engage in campaigns to build free and democratic institutions. The role of the U.S. government was to provide operational and financial support that allowed these groups to expand their operations internationally. Today, with many groups and individuals in the United States and Europe organizing themselves to combat Islamist extremism, there should be no shortage of partners for the United States. In some cases, the U.S. government may have to take a somewhat more active role in forming networks. The highly successful Cold War-era Congress of Cultural Freedom provides an excellent example of how to turn scattered groups of like-minded

individuals into a powerful international network with limited U.S. organizational and financial support. The United States would be wise to take a lesson from the Cold War playbook and quietly assist moderate Muslim intellectuals in organizing their own Congress of Freedom to combat radical Islam. The goal would be to construct a permanent, multinational organization that could serve as an intellectual platform for democratic renewal in the Muslim world. In this project, after reviewing the strategies that were most effective in building a strong and credible body of alternate values, influential dissidents, and reliable counterparts during the Cold War, we surveyed the Muslim world's intellectual, organizational, and ideational

makeup. In parallel, we evaluated the U.S. government's current public diplomacy effort as it seeks to reshape political discourse in the Middle East. From this research, we developed a direct implementation path that is described below.

**Strategic and Institutional Step** the first step is for the U.S. government and its allies to make a clear decision to build moderate networks and to create an explicit link between network-building activities and overall U.S. strategy and programs. To achieve this, it is necessary to create an institutional structure within the U.S. government to guide, support, oversee, and continuously monitor the effort. Within the framework of this structure, the U.S. government must build up the

necessary expertise and capacity to execute the strategy, which includes an ever-evolving and ever-sharpening set of criteria that distinguishes true moderates from opportunists and extremists camouflaged as moderates, and liberal secularists from authoritarian secularists. The U.S. government needs to have the ability to make situational decisions knowingly and for tactical reasons (i.e., not out of ignorance, or without due and careful consideration) support individuals outside of that range under specific circumstances. An international database of partners (individuals, groups, organizations, institutions, parties. Mechanisms for monitoring and refining programs, projects, and decisions. These should include a

feedback loop to allow for inputs and corrections from those partners who are most trustworthy. The network-building effort could initially focus on a core group of reliable partners whose ideological orientation is known, and work outward from there (i.e., following the methodology of underground organizations). Our approach calls for a few fundamental changes to the current, symmetric strategy of engagement with the Muslim world. The current approach identifies the problem area as the Middle East and structures its programs accordingly. That area is much too large, too diverse, too opaque, and too much in the grip of immoderate sectors to allow for much traction (as reflected in the experience of MEPI). It can absorb

vast amounts of resources with little or no impact. Instead, the United States should pursue a new policy that is asymmetric and selective. As in the Cold War, U.S. efforts should avoid the opponent's center of gravity and instead concentrate on the partners, programs, and regions where U.S. support has the greatest likelihood of making an impact on the war of ideas. About partners, it will be important to identify the social sectors that would constitute the building blocks of the proposed networks. Priority should be given to groups and individuals that meet the criteria that we have identified for appropriate partners and that fall within these sectors: Liberal and secular Muslim academics and intellectuals' Young



moderate religious scholar's community activists'  
women's groups engaged in gender equality  
campaigns moderate journalists and writers. Page 142

The United States should ensure visibility and  
platforms for these individuals. For example, U.S.  
officials should ensure that individuals from these  
groups are included in congressional visits, making  
them better known to policymakers and helping to  
maintain U.S. support and resources for the public  
diplomacy effort. Assistance programs should be  
organized around the sectors listed above and  
would include democratic education, particularly  
programs that use Islamic texts and traditions for  
authoritative teachings that support democratic and  
pluralistic values. Media. Support for moderate

media is critical to combating media domination by anti-democratic and conservative Muslim elements. Gender equality. The issue of women's rights is a significant battleground in the war of ideas within Islam, and women's rights advocates operate in very adverse environments. The promotion of gender equality is a critical component of any project to empower moderate Muslims. Policy advocacy. Islamists have political agendas, and moderates need to engage in policy advocacy as well. Advocacy activities are essential to shaping the political and legal environment in the Muslim world.



# Chapter seven

## After Liberalism

**While Liberalism is failing, it is gradually being replaced by various forms of populism. At present Islam is not an actual global threat, it is majoritarian racism, nationalism, and fascism which is on the rise.**

**On 24<sup>th</sup> Sept 2019 addressing the UN General Assembly President Donald Trump said: *"We reject the ideology of globalism and accept the doctrine of Patriotism"***

***"Together let us choose a future of patriotism, prosperity, and pride."***

## **What is liberalism? Who is liberal?**

**Liberalism** is a political and moral philosophy based on liberty, governed dignity, and equality before the law.

Also defined as "A political and economic doctrine that emphasizes individual autonomy, equality of opportunity, and the protection of individual rights (primarily to life, liberty, and property), originally against the state and later

against both the state and private economic actors, including businesses." <sup>1</sup>

Eric Lindberg says that "A liberal is someone who believes the following:

people are and should be free to do whatever they like up to the point at which it keeps others from doing as they like."

"The individual," according to Mill, "is sovereign... in the part *which merely concerns himself*." Mill explains, "His independence is, of right, absolute." Until he or she ventures into territory that *concerns others*, the individual has complete freedom in "framing the plan of our life to suit our character; of doing as we like, subject to such consequences as may follow."

This pursuit of self-interest with limited constraints was articulated by Adam Smith, of course, and enshrined in the American constitution, which mainly addresses the many details of trying to put this principle into a governable order.<sup>2</sup>

The next stage after liberalism is secularism, or perhaps both go hand in hand. Therefore, we need to know what secular means as well.

Mary Lou Rasmussen writes that "secularism is central to the enlightenment narrative in which reason progressively frees itself from the bonds of religion and in so doing liberates humanity.

This narrative poses religion as a regressive force in the world, one that in its dogmatism, is

not amenable to change, dialogue, or non-violent conflict Resolution. 3

Liberalism had its origins in the 18th-century 'enlightenment' with that movement's determination to immerse men and women in a new materialistic form of knowledge with its roots entirely in what one might term 'human knowledge and understanding.' However, initially, much of this new direction in the acquirement of knowledge had certain Christian sympathies and influences, but it soon became axiomatic that the 'new knowledge' should have no recourse to the divine or supernatural, nor to any concept of 'revelation.' This anti-supernaturalist tendency would become foundational



to liberalism, especially as the new philosophy of life increasingly drew upon the thoughts of such devout non-believers as Voltaire and David Hume.

Liberalism and secularism are modern-day ideologies that manifest themselves in all areas of life, may it be political, economic, social, ethical, or moral.

Those who support liberal secularism narrate their stories of success. For example, they tell us that liberty in trade brought a significant change and success in prosperity in the world.

Ralph Raico explains that "as the modern age began, rulers started to shake free of age-old customary constraints on their power. Royal

absolutism became the central tendency of the time. The kings of Europe raised a novel claim: they declared that they were appointed by God to be the fountainhead of all life and activity in society. Accordingly, they sought to direct religion, culture, politics, and, especially, the economic life of the people. To support their burgeoning bureaucracies and constant wars, the rulers required ever-increasing quantities of taxes, which they tried to squeeze out of their subjects in ways that were contrary to precedent and custom.

The first people to revolt against this system were the Dutch. After a struggle that lasted for decades, they won their independence from

Spain and proceeded to set up a unique polity. The United Provinces, as the radically decentralized state called, had no King and little power at the federal level. Making money was the passion of these busy manufacturers and traders; they had no time for hunting heretics or suppressing new ideas. Thus de facto religious toleration and wide-ranging freedom of the press came to prevail. Devoted to industry and trade, the Dutch established a legal system based solidly on the rule of law and the sanctity of property and contract. Taxes were low, and everyone worked. The Dutch "economic miracle" was the wonder of the age.

Thoughtful observers throughout Europe noted the Dutch success with great interest."

"Meanwhile, the economic advance that had been slowly gaining momentum in the Western world burst out in a great leap forward. First, in Britain, then in America and Western Europe, the Industrial Revolution transformed the life of man as nothing had since the Neolithic age. Now it became possible for the vast majority of humanity to escape the immemorial misery they had grown to accept as their unalterable lot. Now tens of millions who would have perished in the inefficient economy of the old order were able to survive. As the populations of Europe and America swelled to

unprecedented levels, the new masses gradually achieved living standards unimaginable for working people before." <sup>4</sup>

This economic boom created a vast global society of consumers upon which capitalists and giant corporations preyed. They sold them everything to fill their liberal mind's desires. A vicious circle of exploitation emerged, which destroyed the very fabric of human society.

Norms and behaviors changed enormously. The concept of family life eroded. The use of drugs and gun-related killings increased, and discrimination and crime against women arose.

Liberalism made the modern world, but the modern world is turning against it. Europe and

America are in the throes of a popular rebellion against liberal elites, seen as self-serving and unable, or unwilling, to solve the problems of ordinary people.

### **Liberalism's failure as an ideology**

In his recent book *The Failure of Liberalism*, Patrick Deneen says:

"A potential philosophy that was launched to foster greater equality defend pluralist tapestry of different cultures and beliefs, protect human dignity and of course, expand liberty. In practice generates titanic inequality, enforces uniformity and homogeneity, fosters material and spiritual degradation, and undermines freedom."

According to professor Deneen, liberalism has failed in politics and government, economics, science and technology, and education.

In politics, the masses are mere spectators; they have no say in decision-making about their future. They have no choice but to vote for one or the other party, comprised of the same type of privileged people. Once they have voted, they are relieved for four or five years from any say or participation in nation-building decisions.

Very rightly professor Deneen sketches the present-day situation in these words:

"Citizens of advanced liberal democracies are in near revolt against their governments, the "establishment," and the politicians they have

themselves selected as their leaders and representatives. Overwhelming majorities regard their governments as distant and unresponsive, captured by the wealthy, and ruling solely for the advantage of the powerful. At its inception, liberalism promised to displace an old aristocracy in the name of liberty; yet as it eliminates every vestige of an old order, the heirs of their hopeful anti-aristocratic forebears regard its replacement as a new, perhaps even more pernicious, kind of aristocracy." <sup>5</sup>

While Western policymakers declared Islam as the new ideological enemy after the defeat of communism, its ideological foundation, liberalism, was crumbling.



At the end of the Cold War, some Western thinkers and ideologues declared that Western liberal civilization had won, and therefore it is the only civilization that will prevail as the new world order.

Professor Francis Fukuyama declares, "The end of history? Which I wrote for the journal *The National Interest* in the summer of 1989. In it, I argued that a remarkable consensus concerning the legitimacy of liberal democracy as a system of government had emerged throughout the world over the past few years, as it conquered rival ideologies like hereditary monarchy, fascism, and, most recently, communism. More than that, however, I argued that liberal

democracy may constitute the "endpoint of mankind's ideological evolution" and the "final form of human government," and as such constituted the "end of history." <sup>6</sup>

This claim by Professor Francis Fukuyama has proven untrue since Professor Fukuyama wrote his book *End of History and the Last man* in 1992, many things have changed on the ground otherwise. The United States' effort to impose liberal democracy in other countries miserably failed. It failed in India, Iraq, and Egypt. In the rest of the Middle East, the U.S. turned a blind eye to the undemocratic rule in countries friendly to the U.S. It has its vested interests in these countries, so a sincere effort was never

made to promote democracy in these countries.

The so-called Arab Spring over and long died.

While the U.S. quietly amended its strategy and

backed out from its "hot pursuit" to foster

liberal democracy in various parts of the world,

the world has been gradually taken over by

racism, fascism, and nationalist extremism.

Authoritarianism and populism are taking over

many essential countries. Here I would like to

mention a few countries as an example. First of

all, let us see what is happening in the largest

democracy in the world, India.

India boasted its secularism in the past but is

now taken over by Hindu Nationalist fascism. In

2019 prime minister Modi returned to power

with a sweeping majority. His populism is based on hate against the Muslim minority of his country. Mob lynching of Muslims is on the rise. Modi's latest move is the annexation of Jammu and Kashmir, a Muslim majority state, which is an autonomous region of India. He aims to change the demography of the region, similar to what Israel is doing with Palestinians. India reaching such a state where liberal democracy is used by the Hindu extreme nationalists as a stepping stone to govern India announces the death of liberal ideology.

In his article in *The National Interest*, Mohammed Ayoub, a senior fellow at the Center for Global Policy in Washington, DC, and

University Distinguished Professor Emeritus of  
International Relations at Michigan State  
University, writes:

"The main reason for the increasing pessimism regarding the future of secularism in India is not the Bhartiya Janata Party's (BJP) vindication in Gujarat of its electoral staying power. But the abject ideological surrender by India's grand old party, the Indian National Congress, and its open adoption of a Hindu Nationalist aura to compete with the BJP on the latter's terms. This may have helped Congress to garner a few more seats, but it blurred—indeed obliterated—the ideological distinction between the BJP and Congress." 7

In his opinion, "India will continue to hold elections, and parties may still alternate in power because it has become a part of the political culture of the country. However, there are strong indications—Congress's surrender of its secular image in Gujarat being the latest and the most important. —That the essence of liberal democracy, including the constitutionally mandated protection of minority rights and an inclusive definition of nationhood, will be missing from this mix. India of the future is likely to be a majoritarian, electoral democracy, and not much more."

Zbigniew Brzezinski writes:

"The victory of liberal democracy was proclaimed not only as decisive but also as final. Given that liberal democracy had flowered first in the West, the implied assumption was that henceforth, the West would be the defining standard for the world. However, such super-optimism did not last long. The culture of self-gratification and deregulation that began during the Clinton years continued under President George W. Bush led to the bursting of one stock market bubble at the turn of the century and a full-scale financial crash less than a decade later." <sup>8</sup>

Many Western scholars and writers believe that the liberal ideology upon which the Western system is based is quickly eroding.

In his recent book *The Retreat of Western Liberalism*, Edward Luce has this to say:

"Since the start of this century, the West has forfeited much of its prestige. Our political model is no longer the envy of the world. As Western democracy has come into question, so too has its global power". 9 -Page 140

In this newly appearing void, everyone should recognize the need for diversification and pluralism, which shows its presence in the shape of different cultures and societies throughout the world.



On the contrary, in present times, populism and extremism of all kinds are on the rise. The need is to accept that the right of all cultures and civilizations to coexist is inalienable. The freedom of choice must be accepted. If liberal secularism is the prevailing ideology, then the question is this: What sort of society were liberal secularists trying to create, and what has happened to that? Liberalism claim to champion the right to freedom, property, equality, and human dignity. We should find out what liberalism and secularism have practically achieved, while they remain the prevailing ideologies.

Also, we should strive to learn what the Islamic vision of a just and peaceful society is, and how Islamic teachings and its ideology can achieve those goals. Although Western ideologues and strategists have adopted a carefully planned policy to attack Islam, Islam is not communism. Its adherents are satisfied with it, as opposed to people who were living under compulsion in communism. Islam is not limited to a few countries but is a religion whose followers are spread all over the world. Lastly, Islam is fluid and practiced in daily life like no other religion, so it is not possible to defeat Islam just as was done with communism during the Cold War. At the same time, not everything is beautiful in the

West's backyard. The social fabric created by the liberal society, whose pursuit was to fulfill desires to attain happiness, is on the decline. While the prevailing ideologies of liberalism and secularism are failing as communism failed before them, new trends are setting in, which are evident. The rise of authoritarianism, fascism and populist thinking with dangerous overtones are taking place. Large-scale mass immigration is significantly impacting people's thinking, giving rise to racism and religious extremism, especially in Europe, the USA, India, and Israel.

Patrick Deneen says:

"The "Noble Lie" of liberalism is shattering because it continues to be believed and defended by those who benefit from it, while it is increasingly seen as a lie, and not an especially noble one, by the new servant class that liberalism has produced. Discontent is growing among those who are told by their leaders that their policies will benefit them, even as liberalism remains an article of ardent faith among those who ought to be best positioned to comprehend its true nature. However, liberal apologists regard pervasive discontent, political dysfunction, economic inequality, civic disconnection, and populist rejection as unforeseen problems disconnected

from systemic causes because their self-deception is generated by enormous reservoirs of self-interest in the maintenance of the present system. This divide will only widen; the crisis will become more pronounced; the political duct tape and economical spray paint will increasingly fail to keep the House standing. The end of liberalism is in sight. " page

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"Contemporary liberalism will increasingly resort to imposing the liberal order by fiat - especially in the form of the administrative state run by a small minority who increasingly disdain democracy. End runs around democratic and populist discontent have

become the norm, backstopping the liberal order in the ever more visible power of a massive "deep state" with extensive powers of surveillance, legal mandate, police power, and administrative control. These methods will continue to be deployed despite liberalism's claim to rest on consent and popular support."

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The word "freedom" is embraced as the fundamental commitment of our age, but in vast swaths of life, freedom seems to recede - many citizens, for instance, believe they have little actual control over or voice in their government. Motivation by many voters in advanced democracies reflects not the

confident belief that their voice is being heard, but the conviction that their vote is against a system that no longer recognizes the claim to self-rule. At the same time, freedom in areas such as consumer choice expands exponentially, leading many to take on too much debt to feed ultimately unfulfillable cravings." 10-186

The ideological failure of liberalism has created a void that needed to be filled. Can Islamic ideology fill this void? According to Raymond William Baker, Muslims saw the downfall of their civilization in the 20th century. In his book *One Islam, Many Muslim Worlds*, he says: "By all economic and political measures, the late twentieth century was a time of terrible decline

for the Islamic world, particularly its Arab heartland. The deterioration continues in the first decade of the 21st century, accelerated by the American shattering of Iraq, Afghanistan, the disintegration of Syria, and the resurgence of virulent extremists. Sober voices for the Islamic world regularly and accurately describe the condition of Dar al-Salam as the worst in the 1400 years history of Islam.

Yet precisely at this time of unprecedented material vulnerability, Islam emerged as the only transnational force to create a galvanizing identity strong enough to challenge America's homogenizing global power."



Human beings, by nature, love freedom; liberalism has exploited this basic instinct to enhance its success. For an individual in a state to have freedom and to guard the community against dictatorship, especially of its military, it is only possible when the masses are educated, know their rights, and can resist tyranny.

Liberal democracy has inherited the fault of having no control over its manipulators. The new sentiments that we see emerging in various societies are the result of long frustration against such exploitations.

Sheri Berman writes:

"Today, the West is probably facing its greatest crisis since the end of the Second World War.

Liberal democracy has faltered in Eastern Europe, is threatened by populists in Western Europe and the United States, and is being challenged by resurgent authoritarianism in Russia, China, and elsewhere. Reflecting these trends, scholarship and commentary have become consumed by debates about, illiberal democracy, global authoritarianism, and democratic deconsolidation. Summing up what has become a widespread view, Viktor Orbán, Hungary's current prime minister, recently proclaimed: "The era of liberal democracy is over." <sup>11</sup>

A massive amount of ink has already been spilled trying to figure out what has gone

wrong, but two narratives can be plucked from the confusion. The first focuses on economic change. Over the past few decades, growth has slowed, inequality has risen, and social mobility has declined, particularly in the United States. This has made life more insecure for the working and middle classes by privileging highly educated and urban dwellers over less-educated and rural ones, and spreading economic risk, fear of the future, and social divisions throughout Western societies. The second narrative focuses on social change. During this same period, traditional norms and attitudes about religion, sexuality, family life, and more have been challenged by the

emergence of feminist, LGBTI, and other social movements. Meanwhile, massive immigration and (especially in the United States) the mobilization of hitherto oppressed minority groups like African Americans have disrupted existing status and political hierarchies, making many white citizens, in particular, uncomfortable, resentful, and angry."

Now, in the early years of the twenty-first century, the naïveté of this belief is obvious. Far-right populism and outright fascism are on the rise throughout Europe and North America with the growth of the anti-immigrant movement, the emergence of the white nationalist "alt-right" and the election of Donald

Trump. In the face of the resurgence of fascism, liberalism has been entirely powerless to stop it due to its inherent ideological nature, which accepts majority rule and submission to violence committed by the state.

In his recent interview with the Financial Times, even Russian President Vladimir Putin says that liberalism has become irrelevant. He is reported on June 27, 2019.

In her column "The Failure of Liberalism," Claude Wilson writes:

"Liberalism has failed to oppose fascism. Our only chance to defeat this dangerous ideology is through direct action against capitalism, the state, and systemic hegemony. We need to

promote anti-racism, anti-sexism, and general opposition to systemic oppression through education. We need to protest against this unfair system through strikes, the occupation of workplaces and government buildings, and other forms of direct action. We need to organize ourselves into unions, cooperatives, and communities based around the free distribution of goods. Only in this way can we fight back against fascism and work to build a better world. "12

In his article "An Autopsy: Why Liberalism Failed" in the magazine *National Interest*, Daniel McCarthy wrote:

"Today, liberalism appears to be dying in much the same way that Soviet communism did a generation ago. It is collapsing on its periphery, shedding its colonies and facing a crisis of faith at home. History has gone into reverse in the realm of the old Warsaw Pact, first with Russia, Hungary, Poland, and former East Germany rejecting liberalism—just as they did Marxism three decades ago. The exotic American orchid of liberal democracy, having taken root in such unlikely climes as post-war Germany and Japan, has failed to flower where the Iron Curtain once cast its shadow.

At the turn of this century, Turkey was supposed to be a model for how a Muslim

majority country could become Western and democratic. Now, Turkey is illiberal. However democratic it remains: less secular, more nationalistic than before, and fewer Western-oriented. The last hope for Turkish liberalism may have lain not with democracy but with military guardianship—a prospect to which president Recep Tayyip Erdogan has put paid. His successful fusion of assertive nationalism and religious populism bears a striking resemblance to the formula that brought Narendra Modi to power in India. Even in Israel, the present and future of politics belong not to the dead dream of labor Zionism but an alliance of the nationalist right and ultra-Orthodox.



The pattern is too distinctive to miss: whether the civilization is Muslim, Hindu, Jewish or Orthodox Christian—there are even signs of it in the Buddhist world and beyond—the nation-state has been reaffirmed as the expression of distinct peoples with distinct interests and rivalrous goods, as against the universal order of rationalistic liberalism. And where America has tried to promote liberal democracy by force, the results are no better: nearly twenty years of U.S. military intervention in Afghanistan has failed to defeat the Taliban. American efforts have not so much as made a start at ending tribal customs that involve the rape of young boys. At this point, many of the Afghans who

continue to fight the Americans and U.S.-backed government in Kabul were not even born when George W. Bush launched "Operation Enduring Freedom"—which has certainly been an enduring operation, if not much good for freedom.<sup>13</sup>

The changes brought about by liberalism left deep scars in every sphere of society. The sickness and its signs are visible everywhere. Individuals are becoming indifferent, selfish, and materialistic. Social morality and cultural values have been eroded. An individual has transformed himself into a self-centered zombie who is unconcerned with people in his neighborhood, workplace, or even in his family.

It is in these conditions that juvenile crime is on the rise, and it has not been spared even within our schools. The young generation thinks they have the right and the liberty to act the way they want. A teenager can bring a gun to school and kill many of his colleagues at the campus because some days back, he was hurt by them, or whatever reason he may have felt.

In Deneen's opinion, "Gratitude to the past and obligations to the future are replaced by a nearly universal pursuit of immediate gratification: culture, rather than imparting the wisdom and experience of the past to cultivate virtues of self-restraint and civility, becomes synonymous with hedonic titillation, visceral

crudeness, and distraction, all oriented towards promoting consumption, appetite, and detachment. As a result, superficially self-maximizing, socially destructive behaviors begin to dominate society." "The norm of a stable, lifelong marriage is replaced by various arrangements that ensure the autonomy of the individuals, whether married or not. Children increasingly viewed as a limitation upon individual freedom, which contributes to liberalism's commitment to abortion on demand, while overall birth rates decline across the developed world."

"The universities are the front line of the sexual revolution, the high churches charged with

proselytizing the modern orthodoxy of individual liberation. As Stephen Gardner has described the central dogma of the new creed, "Eros must be raised to the level of a religious cult in modern society.... It is in the carnal desire that the modern individual believes he affirms his "individuality." The body must be a true subject of desire.'" <sup>14</sup>

# Where did Liberalism fail?

The world has become a dangerous place as liberal democracy is receding and replaced by populism, authoritarianism, racism, fascism, and extreme nationalism. Above all is the world's largest democracy in India, with majoritarian Militant Hindu Nationalism.

## **Liberalism: Impact on Political Aspects**

It is frustrating to note that from America to India, hate-based politics has created a fertile ground for political extremism. Such populism is based on gimmicks, lies and cheats, misinformation, and fake news. So much so that

to win elections, horrible terrorist acts are planned and staged. Now we need just one terrorist act by anyone having vested interest as a pretext to start an incursion or war upon another country. A good example is a false information dishonestly spread that Iraq had weapons of mass destruction, and on this pretext, a war waged. Likewise, there is all possibility that India may have staged a suicide bomb attack in Pulwama so that Modi and BJP could win the elections in 2019.

Here are a few examples:

During the reelection of President George W. Bush, just four days before the American elections on October 29, 2004, Al Jazeera

broadcast excerpts allegedly show a videotape of Osama Bin Laden in which he addressed the American people confessing his role in 9/11 and condemning President Bush.

"The 2004 tape boosted the popularity of George W. Bush. President Bush opened up a six-point lead over his opponent Senator John Kerry in the first opinion poll to include sampling taken after the videotape broadcast." Ron Suskind noted that the CIA analysis of the video led them to the consensus view that the tape was designed strategically to help President Bush win reelection in 2004. Deputy CIA director John E. McLaughlin noted at one meeting, "Bin Laden certainly did a nice favor



today for the president." Suskind quoted Jami Messick, CIA deputy associate director for intelligence, as saying, "Certainly, he would want Bush to keep doing what he is doing for a few more years." <sup>15</sup>

Take another example: that of president Barack Hussain Obama's reelection in 2012. Seymour Hersh, mentioning Osama bin Laden's killing just before four months of the elections, says: "The killing was the high point of Obama's first term, and a major factor in his reelection." Writing in *The Washington Post*, Scot Wilson on April 30, 2012, says that President Obama had placed the killing of Osama bin Laden at the center of his reelection

as an effort to draw criticism for turning what he once described as an American victory into a partisan political asset.

In a series of videos and speeches leading up to the Wednesday anniversary of the raid, the Obama campaign, through high-profile proxies such as Vice President Biden and former President Bill Clinton, has made the president the star of the story.<sup>16</sup>

In the same manner, President Trump chided public sentiment regarding Muslims, ethnic Spanish people, and the immigration to win his election, all morally harmful acts but adopted to get popular support of the American people.



U.S Mexico border wall ordered by President Trump

On November 9, 2016, in *The Guardian*, David Smith observed:

"Trump was wildly ill-disciplined. There were outrageous behavior and offensive statements that alienated women, African Americans,

Mexicans, Muslims, disabled people, and, ultimately, believers in a constitutional democracy. In any normal year, such a volatile package would have been disqualifying.

However, while those voices amplified in the media, there were plenty of people who agreed with him. Some could not stomach the idea of a female president. Some proved that racism had not withered away, but rather in some cases has intensified since the election of the first African-American president." <sup>17</sup>

American author Ralph Keyes (2004) observed that society had entered a post-truth era.

Deception has become a defining characteristic of modern life and is so pervasive that people

are desensitized to its implications. He laments the fact that ambiguous statements containing a kernel of authenticity, but falling short of the truth, have become the currency of politicians, reporters, corporate executives, and other power brokers.

Fake news:

A 2017 compilation documented 122 sites that routinely publish fake news (Chao et al., 2017).

Authors paid—sometimes thousands of dollars—to write or record false information.

Some of these authors are based in locations outside of the United States, including Russia (Shane, 2017). They make use of social media interactions and algorithms to disseminate

content to specific ideological constituencies.

Fabricated stories are spread virally by social

bots, automated software that replicates

messages by masquerading as a person

(Emerging Technology from the arXiv, 2017).<sup>18</sup>

Take another example of the largest democracy,

India, where the masses were exploited to vote

for the Hindu extremist BJP for two consecutive

terms, bringing prime minister Narinder Modi

into power. Here too, Muslims and other

minorities were made to look at as enemies and

to create hype, mob lynching, and communal

riots were carried out to get favorable election

results.

Noam Chomsky said:

"Terrorism is now being used and has been used pretty much the same way communism was used. If you want to press some agenda, you play the terrorism card. If you do not follow me on this, you're supporting terrorism."

Indian columnist Khinvraj Jangid wrote that "Modi campaigned less as prime minister, and more as leader of India's largest cult, his popularity barely dented by his obvious failures. He is selling illusions of grandeur – and Indians are still eager customers." (23.05.2019)

Modi and his political party pivoted away from confronting corruption, predesignating the central threat to Indian society instead of as "the Muslim threat" - India's Muslim community

and its neighbors in Pakistan. Deliberately-stoked religious polarization has deepened to a worrisome extent.

Modi replaced his "development man" imperative with a new public image: that of the Hindu savior. That shift has also won significant popular support." <sup>19</sup>

*Khinvraj Jangid teaches at the Jindal Center for Israel Studies at the OP Jindal Global University in Delhi.*

In a recent article published in Haaretz, Shrenik Rao says:

"In 2004, when now-Indian Prime Minister Narendra Modi was the Chief Minister of Gujarat, school textbooks published by the



Gujarat State Board portrayed Hitler as a hero and glorified fascism. The tenth-grade social studies textbook had chapters entitled "Hitler, the Supreme," and "Internal Achievements of Nazism." The section on the "Ideology of Nazism" reads:

"Hitler lent dignity and prestige to the German government. He adopted the policy of opposition towards the Jewish people and advocated the supremacy of the German race."

"It is a Hitler that is needed in India today," said Bal Thackeray, the leader of the Hindu extremist outfit Shiv Senna, in 1967.

"There is nothing wrong," he said in a chilling interview in 1993 with Time magazine, "if

Muslims are treated as Jews were in Nazi Germany." Citing Hitler's infamous polemic, he tried to apply fascist ideology in the Indian context. "If you take Mein Kampf and if you remove the word 'Jew' and put in the word 'Muslim,' that is what I believe in," he said. This fanatical admiration for Hitler and his genocidal agenda is not an aberration. It was, and still is, endemic among the RSS leadership."

20

India is home to 170 million Muslims who are marginalized in every walk of life. After Modi came to power in 2014, mob attacks on Muslims increased.

According to one report by Human Rights Watch, as many of 97 percent of these attacks were reported after Prime Minister Narendra Modi's government came to power in May 2014, and half the cow-related violence – 30 of 60 cases – were from states governed by the BJP when the attacks were reported, revealed in HRW's analysis of violence recorded until June 25, 2017.

More than half (52 percent) of these attacks were based on rumors, the analysis found. In 30 percent of the cases, security forces have filed complaints against the victims under laws banning cow slaughter, the report added.

The cows confiscated from the Muslims are distributed to the Hindus in the villages. The slaughterhouses are closed, which puts the Muslims in more economic hardship. Modi's government is making changes in history, especially that of the Mughal rule era of the subcontinent in the syllabus textbooks.

The Mughal Empire, established and governed by a Muslim dynasty, ruled most of the subcontinent in the 16th and 17th centuries before the arrival of British colonialists.

The government of Maharashtra state revised the curriculum of state textbooks by removing the Mughals from its history altogether.

The names of several towns and roads have also been changed from their Mughal-era Muslim names to give India a more Hindu feel and look. A report sponsored by the U.S. Commission on International Religious Freedom (USCIRF) and titled 'Constitutional and Legal Challenges Faced by Religious Minorities in India' found in January 2017 that in the Indian model of secularism, the separation between religion and the state exists neither in law nor in practice and that the constitution contains discriminatory provisions, which favor the majority religion.

University of Huddersfield Repository Siddiqui,  
Kalim A Critical Study of 'Hindu Nationalism' in  
India

At present, the RSS has millions of members spread throughout most parts of India, with more than 50,000 shakhas (branches). It also runs thousands of schools where young minds are poisoned with hate against Muslims. In Uttar Pradesh State alone, some 20,000 RSS-controlled Shishu mandir schools teach that the Muslims and Christians are unreliable people stirring up hatred against both Muslims and Christians, with children taught that both these groups are foreigners and outsiders. (Oza, 2007).



INDORE, INDIA – OCTOBER 22 2015: RSS

volunteers

At an ideological level, the most meaningful effect of the fascist influence is represented by

how Hindu nationalism developed its concept of diversity, transforming 'diverse' people into enemies. Of course, the concept of the internal enemy is already implicitly contained in the Savarkar's Hindutva. Nevertheless, the continuous reference to German racial policy and the comparison of the Jewish problem in Germany with the Muslim question in India reveals the evolution of the concept of the 'internal enemy' along explicitly fascist lines" (Casolari, 2000:227). There is clear evidence that the Hindu extremist organizations had links with the fascist parties in Europe. (Casolari, 2000).



On the question of authoritarian and secrecy within the RSS organization, Bhatt (2001:116) notes, "The RSS organization structures promote strict institutional secrecy that conceals the internal workings of the organization and conflict and dissension within it, particularly conflict among its leaders ... The RSS literature is also deeply imbued with a dense, carefully cultivated ideological language that inscribes its political imaginary onto the realities it is ostensibly claiming to describe. One other factor relates to the RSS's description of itself as a 'non-political' organization. An appellation that has permeated relatively objective studies of the RSS for not participating

in the anti-colonial movement and the conditions related to the lifting of the ban on the organization in the immediate post-independence period[Despite that] the RSS has not refrained from active political interventions from its inception. "The RSS has always claimed that it is not a political but cultural and social organization (Anderson and Shridhar, 1987).<sup>21</sup> The Hindutva project currently underway in India is a modern, indigenized version of fascism. Not yet complete or able to reject electoral democracy. However, with an alertness to the West's current fetishization of Muslims as a worthy enemy and an ability to de-democratize and subvert democratic

processes under the guise of democracy.

Hindutva fascism's VIGILANTE PUBLICS,

thirteen various actors, are not united by any means, but they are both shrewd and patient.

Furthermore, they have been far more effective in fusing violent othering with an acceptable facade of participation, modernization, and democracy than religious nationalists in neighboring nations. The insidious process of flooding the public sphere with images and signs of Hindu supremacy, of culling textbooks, and initiating Hindu supremacist schools, colleges, and training camps has been joined by the faster and more agile processes of taking over boardrooms and media houses, running

networks of trolls and normalizing extreme violence. Thus, vigilante publics are created, while mobs, stormtroopers, and their mouthpieces in media and judiciary are supported by political allies adept at demonizing liberal secular discourse. 22

RAND Corporation article

"Kashmir's Democracy – and the World's" by  
Jonah Blank reads:

"If you didn't notice that Prime Minister Narendra Modi just changed the status of the restive Indian state of Jammu and Kashmir, I understand. On August 5, his government introduced legislation to abrogate Article 370,

and even Article 35A, and—see, I've lost you already.

But don't let jargon and legalese distract you: This may be the most critical event in an enormously volatile part of the world since the end of the last century, with repercussions that will extend far beyond Kashmir itself. Most immediately, they will be felt throughout India, Pakistan, and Afghanistan, but the long-term effects could ripple much farther afield. Yet the impact of this decision by Modi's government is more likely to come not as a sudden blast of radiation, but a slow transmogrification of democracy—in India, in South Asia, and quite possibly much farther." <sup>23</sup>

In Kapil Komireddi's "The Kashmir crisis isn't about territory. It's about a Hindu victory over Islam", he writes that "[Modi] used three powerful tools to propel his ascent. The first was sadism, the hint that, under him, Hindu radicals could indulge a dormant bloodlust: After the killing of a Muslim man in police custody, for instance, Modi mused at a 2007 rally, "If AK-57 rifles found at the residence of a person ... should I not kill them?" (The crowd roared back: "Kill them! Kill them!"). The second was schadenfreude. Exultation in the torment of defenseless minorities. At an earlier rally in 2002, Modi had ruminated on the fate of the Muslims displaced by the recent Gujarat

riots, asking: "What should we do? Run relief camps for them? Do we want to open baby-producing centers?" His audience erupted with laughter. "We have to teach a lesson to those who are increasing population at an alarming rate," he said. The final effect was self-pity, a license for Hindus to regard themselves as the real victims. He told parliament that India had been a slave nation for more than 1,000 years and claimed that there were forces out to kill him.

Since his 2014 election to the premiership, bigotry has been ennobled as a healthy form of self-assertion. The lynching of Muslims — breathlessly demonized as jihadists devoted to

seducing and converting Hindu women — by aggrieved Hindu mobs have become such a common sport that dozens of videos of grisly murders circulate on WhatsApp groups run by Hindu nationalists. Last summer, a minister in Modi's cabinet garlanded eight men who had been convicted of lynching a Muslim man. In this universe, Kashmir could never remain autonomous, a place impervious to the desires of a majority happy to see it done by violence."

24

Ramachandra Guha is a historian of modern India and the biographer of Mahatma Gandhi. He wrote on August 14, 2019, that "Kashmir sits on one of India's foundational fault lines, that of



religion. With the rise and consolidation of aggressive Hindu majoritarianism, many rightfully worry about India's future as a multicultural democracy."

Writing for Times magazine on May 24, 2019, Rana Ayoub says that she has "reported on Modi for over a decade. His Hindu Nationalist ideas will be more dangerous now."

Then he narrates an incident that he witnessed in the past.

"In 2007, as a reporter covering his provincial election, I sat in the front row of his debut election rally for the assembly elections in the state — his first election after the Gujarat riots. Modi sat next to his then minister of state for

home, Amit Shah, now the president of the ruling party. He held the mic on the stage and asked the crowd, mainly made up of women and upper-middle-class Gujarati traders: 'What do you want me to do with a man like Sohrab Uddin?'

The crowd replied unequivocally and unanimously: 'Kill him.'

Mr. Modi was referring to the 2005 killing of Sohrab Uddin sheik, a petty criminal labeled by his government as a terrorist. It seemed sheik and his wife were murdered by Gujarat police, but after the case was taken to the Supreme Court, India's central investigation agency

discovered that killing had been a fake encounter, and extrajudicial murder staged by the state." <sup>25</sup>



RSS: They say it's a cultural organization  
In its report for the year 2018, Human Rights  
Watch says:

“Myanmar security forces continued to commit grave abuses against Rohingya Muslims throughout 2018, deepening the humanitarian and human rights catastrophe in Rakhine State. More than 730,000 Rohingya have fled to neighboring Bangladesh since the military campaign of ethnic cleansing began in August 2017. The government denied extensive evidence of atrocities, refused to allow independent investigators access to Rakhine State and punished local journalists for reporting on military abuses. Conditions remain dire for the estimated 500,000-600,000 Rohingya still in Rakhine State. Refugees who arrived in Bangladesh in

2018 reported continuing abuses by Myanmar security forces, including killings, arson, enforced disappearances, extortion, severe restrictions on movement, and lack of food and health care. They also reported sexual violence and abductions of women and girls in villages and at checkpoints along the route to Bangladesh. Returnees to Myanmar faced arrest and torture by authorities.”<sup>26</sup>

Doctors Without Borders reported on the 15th of December, 2017, that they “estimate over 6,700 Rohingya were killed in Myanmar in one month. The testimonies describe a living hell.” United Nations Refugee Agency wrote that “over a million Rohingya refugees have fled

violence in Myanmar in successive waves of displacement since the early 1990s.



Rohingya refugees: courtesy Qantara.de

The Rohingya are a stateless Muslim minority in Myanmar. The latest exodus began on August

25, 2017, when violence broke out in Myanmar's Rakhine State, driving more than 742,000 to seek refuge in Bangladesh. Most arrived in the first three months of the crisis. An estimated 12,000 reached Bangladesh during the first half of 2018. The vast majority reaching Bangladesh are women and children, and more than 40 percent are under age 12. Many others are elderly people requiring additional aid and protection. They have nothing and need everything." <sup>27</sup>

The Human Rights Watch says:

"The Israeli government continued to enforce severe and discriminatory restrictions on Palestinians' human rights, restrict the

movement of people and goods into and out of the Gaza Strip, and facilitate the unlawful transfer of Israeli citizens to settlements in the occupied West Bank.

Israeli forces stationed on the Israeli side of the fences separating Gaza and Israel responded to demonstrations for Palestinian rights on the Gaza side with excessive lethal force. Between March 30 and November 19, security forces killed 189 Palestinian demonstrators, including thirty-one children and three medical workers, and wounded more than 5,800 with live fire. The Israeli government continued to enforce severe and discriminatory restrictions on Palestinians' human rights, restrict the



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*Smoke rises after an Israeli aircraft bombed a multi-story building in Gaza City on August 9, 2018. (photo credit: REUTERS/MOHAMMED SALEM)*

Amnesty International said that "new legislation entrenched discrimination against non-Jewish citizens. Israeli forces killed more

than 290 Palestinians, including over 50 children; many re unlawfully killed as they were shot while posing no imminent threat to life. Israel imposed an illegal blockade on the Gaza Strip for the 11th year in a row, subjecting approximately 2 million inhabitants to collective punishment and exacerbating the humanitarian crisis. Freedom of movement for Palestinians in the West Bank remained restricted through a system of military checkpoints and roadblocks. Israeli authorities unlawfully detained within Israel thousands of Palestinians from the Occupied Palestinian Territories (OPT), holding hundreds in administrative detention without charge or

trial. Torture and other ill-treatment of detainees, including children, remained pervasive and were committed with impunity. Israel continued to demolish Palestinian homes and other structures in the West Bank and Palestinian villages inside Israel, forcibly evicting residents. The Israeli justice system continued to fail to adequately ensure accountability and redress for victims of grave violations of international humanitarian and human rights law. The authorities continued to deny asylum seekers access to a fair or prompt refugee status determination process; hundreds of African asylum seekers were deported, and thousands were threatened with deportation.

Conscientious objectors to military service were imprisoned." <sup>29</sup>

### The Nakba by the Numbers

- Between 750,000 and one million: The number of Palestinians expelled and made refugees by Zionist paramilitaries, and subsequently Israeli forces, during Israel's creation in 1947-49.
- Between 250,000 and 350,000: The number of Palestinians expelled from their homes by Zionist paramilitaries between the passage of the U.N. partition plan in November 1947 and Israel's declaration of independence on May 15, 1948 - before the start of the war with neighboring Arab states.

- Approximately 7.1 million: The number of Palestinian refugees and displaced persons as of 2009, including Nakba survivors and their descendants. They are located mostly in the occupied West Bank and neighboring Arab countries such as Lebanon, Jordan, and Syria, denied their internationally-recognized legal right to return to their homeland by Israel, simply because they are not Jewish.

- Approximately 150,000: The number of Palestinians who remained inside what became Israel's borders in 1948, many of them internally displaced. These Palestinians (sometimes called "Israeli Arabs") were granted Israeli citizenship but stripped of most of their

land and placed under martial law until 1966.

As of 2018, there are nearly two million Palestinian citizens of Israel, who live as second-class citizens in their homeland, subject to dozens of laws that discriminate against them because they are not Jewish.

- At least two dozen: The number of massacres of Palestinian civilians by Zionist and Israeli forces, which played a crucial role in spurring the mass flight of Palestinians from their homes.

- Approximately 100: The number of Palestinian civilians, including women and children, massacred in the town of Deir Yassin on April 9, 1948, by members of the Irgun and

Stern Gang, pre-state Zionist terrorist organizations led by future Israeli prime ministers Menachem Begin and Yitzhak Shamir, respectively.

● More than 400: The number of Palestinian cities and towns systematically destroyed by Israeli forces or repopulated with Jews between 1948 and 1950. Most Palestinian population centers, including homes, businesses, houses of worship, and vibrant urban centers, were demolished to prevent the return of their Palestinian owners, now refugees outside of Israel's pre-1967 borders, or internally displaced inside of them. (See here for an



interactive map of Palestinian population centers destroyed during Israel's creation.)

- Approximately 4,244,776: The number of acres of Palestinian land expropriated by Israel during and immediately following its creation in 1948.

- Between 100 and 200 billion: The total estimated monetary loss of Palestinians dispossessed during Israel's creation, in current U.S. dollars. <sup>30</sup>.



Courtesy: Reuters

States that were proud of liberal ideals failed to prevent all that has happened unethically on the political front, in a world dominated by states adhering to principles of liberal democracy.

## **Liberalism: Impact on the Economic Aspects**

The rise of liberalism, which has seen its success by experimenting with free trade in the Netherlands with fewer or no taxes, before replicated swiftly throughout the world, began to see the reversion of its principles. Economic sanctions were imposed on sovereign countries now and then, which grossly violated the liberal trade principles. Then we see bodies such as the IMF and World Bank exploiting developing countries at their worst, extending them loans with such strings which force them to pay the funds back with an enormous amount of interests, thus crippling poor people in those countries with heavy taxes to recover their own

money along with interests. Most of the countries to whom IMF and World Bank extended loans never recovered.

According to the IMF's website, the IMF and World Bank's creation and purpose mentioned in these words:

"The International Monetary Fund and the World Bank were both created at an international conference convened in Bretton Woods, New Hampshire, the United States in July 1944. The goal of the conference was to establish a framework for economic cooperation and development that would lead to a more stable and prosperous global economy. While this goal remains central to

both institutions, their work is continually evolving in response to new economic developments and challenges.

The IMF's mandate: The IMF promotes international monetary cooperation and provides policy advice and capacity development support to help countries build and maintain strong economies. The IMF also makes loans and helps countries design policy programs to solve the balance of payment problems when sufficient financing on affordable terms cannot be obtained to meet net international payments. IMF loans are short and medium-term and funded mainly by the pool of quota contributions that its members provide.

IMF staff are primarily economists with wide experience in macroeconomic and financial policies.

The World Bank's mandate: The World Bank promotes long-term economic development and poverty reduction by providing technical and financial support to help countries reform certain sectors or implement specific projects—such as building schools and health centers, providing water and electricity, fighting disease, and protecting the environment. World Bank assistance is generally long-term and is funded both by member country contributions and through bond issuance. World Bank staff are

often specialists on particular issues, sectors, or techniques." 31

In reality, the IMF does not exist to help developing countries. Under liberalism, it is a tool for enslaving countries with debt that cannot be repaid.

What happens on the ground tells us a different story. The IMF and World Bank give loans to developing countries on the conditions of privatizing their national economic assets, to stop subsidizing local farmers and other goods producers, and to allow permission for Western corporations to access the markets and the economic resources of a developing country. The loans are taken by developing countries

never returned. That is due to the IMF's conditions, which do not create favorable results for the loan to be paid back. These nations become poorer and fall into the IMF and World Bank's enslavement traps and request them for more and more loans. Here are a few examples:

Craig Murray wrote in his article "IMF and USA set to ruin Ghana" on June 27, 2015, that "ten years ago, Ghana had the most reliable electricity supply in all of Africa and the highest percentage of households connected to the grid in all of Africa – including South Africa. The Volta River Authority, the power producer and distributor, were, in my very considerable



experience, the best run and most efficient public utility in all of Africa. Indeed, it was truly world-class, and Ghana was proud of it.

The sight of a truly successful public-owned and run enterprise was too much of a threat to the neoliberal ideologues of the IMF and World Bank. When Ghana needed some temporary financial assistance (against a generally healthy background), the IMF insisted that VRA be broken up. Right-wing neoliberal dogma was applied to the Ghanaian electricity market. Electricity was separated between production and distribution, and private sector Independent Power Producers introduced.

The result is disastrous. There are more power cuts in Ghana than ever in its entire history as an independent state. Today Ghana is, at this moment, producing just 900 MW of electricity – half of what it could produce ten years ago. This is not the fault of the NDC or NPP. It is the fault of the IMF.

Ghana had a strong base of rice-producing farm communities, which were subsidized somewhat by the government. They were the feeding basket for the country's population. When the Ghanaian government went for an IMF loan, they were asked to withdraw subsidies to the farmers as a condition of the loan. Moreover, to import rice from other countries like the USA.

The local farmers were destroyed, and in poverty, they began to migrate to the big cities."

32

Charlotte Moore in Accra wrote in *The Guardian Paper* on April 11, 2005, that "Oxfam today highlights the plight of rice farmers in Ghana in the latest salvo of the Make Poverty History campaign. "The plight of rice farmers in Ghana shows how Western policies and unfair agricultural subsidies in the U.S. and the E.U. are destroying the livelihoods of farmers in developing nations," said Harriet Binet, a spokeswoman for Oxfam.

In the early 1980s, conditions attached to loans given to Ghana by the IMF and the World Bank

resulted in the country liberalizing its markets and cheap imported rice flooding the market. The IMF and World Bank now admit that such conditions do not help the world's unfortunate, but reversing the damage of such policies is difficult.

The World Bank continues to support a policy of lifting subsidies, but this has to be done by the West as well as developing nations. The bank condemns the massive subsidies given by the E.U. and the U.S. to its farmers." <sup>33</sup>

Anup Shah said, in March 2013, that "Following an ideology known as neoliberalism and spearheaded by these and other institutions known as the Washington Consensus (for being

based in Washington DC), Structural Adjustment Policies (SAPs) have been imposed to ensure debt repayment and economic restructuring. However, the way it has happened has required developing countries to reduce spending on things like health, education, and development, while debt repayment and other economic policies have made the priority. In effect, the IMF and World Bank have demanded that developing nations lower the standard of living of their people. Any list of countries "helped" by IMF programs reads like a casualty list. The start of the IMF's painful involvement in Yugoslavia candidly described in the 1989 issue of the World Bank's

publication, Trends in Developing Countries:

"The dinar was devalued in real terms by 19.3 percent and strict limits imposed on the growth of nominal wages. The program is supported by the IMF. Output declined by about 2 percent, and inflation accelerated to 251 percent by the end of the year. The unemployment rate has been rising, and the real income of the population has declined by at least 2 percent."

The same sort of destabilization program was pawned off on several Latin American countries. To obtain a two-year IMF loan in 1982-83, for example, Chile deeply devalued the peso, raised tariffs from 10 percent to 35 percent, and raised income-tax rates. The

economy collapsed, and inflation soared. Chile completely reversed those policies in 1984-85 and later ended an onerous payroll tax by privatizing Social Security. Since escaping the clutches of the IMF, Chile has become a development model.

The IMF's track record in East Asia is no better. South Korea adopted an IMF program in 1980, including a 17 percent devaluation and a huge increase in the highest income-tax rates. The economy shrank by 5 percent, and inflation hit 35 percent. As soon as the term of the IMF loan ended in February 1981, the Korean government began to slash tariffs and tax rates. This was followed by nearly two decades of

astonishing economic growth, an achievement tarnished but not undone by Korea's latest disastrous experiment with currency devaluation."

#### The Case of Greece:

Before the 2008-2009 credit crisis, Greece had borrowed heavily from bankers and the European Union, despite having a weak economy and very little prospect of paying off its debts.

So, when their recession struck, the E.U. and banks wanted their money back, pressuring Greece to sell off state assets like airports, land, and even the national broadcaster, all in return for more loans. The civil service was gutted, and



government spending chopped. Unemployment rose to a staggering 25 percent.

"Consider the fact that between 2010 and 2015, we lost more than one-fifth of our national income," Yannis Varoufakis, a former finance minister of Greece, told ideas. "It was the worst episode in history at least since the Great Depression of the 1930s. You only have to take into consideration the fact that one in two families had no one working. Three and a half million Greeks out of a population of something like six and a half million adults were either unemployed or bankrupt."

Greek Finance Minister Varoufakis argues that European bankers embrace neoliberalism only

when it suits them. "The neoliberal mantra was utilized to [create a] tsunami of capital that came to Greece in the form of loans that created bubbles. They gave most Greeks a false sense of prosperity and, of course, when the bubbles burst, being a deficit country, the burden of adjustment in the form of austerity fell upon the Greeks."

The loans to Greece were so large, he says, that there is no chance of ever paying them off, leaving Varoufakis with a bleak view of Greece's future: "Very soon, we're going to witness the building of splendid facilities for pensioners from all over northern Europe by the sea in the warm climate, while Greek pensioners and

whoever is left of the Greek population, will be eating out of garbage bins." <sup>34</sup>

### The Case of Argentina

The World Bank and IMF are fully controlled by the U.S. have de facto veto power, since it possesses about 17% of the votes, and it takes 85% to overrule the veto.

The OECD is an organization of some 34 so-called industrialized countries, also dominated by the U.S. and the mostly vassal states of the European Union, Canada, Australia, Japan, New Zealand — so of course, they are controlled by the U.S., or simply, the West.

You could also add the WTO or World Trade Organization, to these organizations. They are

also dominated by the U.S. and Europe to the detriment of developing countries, especially since the latter is too weak in general to impose their trade conditions, or even simply get a fair deal.

And yes, these institutions, W.B. and IMF, can and have used financial means as "weapons" in the past--or example, the World Bank's use of structural type adjustment loans, or so-called "rescue packages" by the IMF. Some glaring examples are Greece, and lately Argentina.

These loans come with strong austerity conditions attached, meaning privatization of public properties, of natural resources – all to the benefit of foreign corporations – and the

detriment of the countries and local populations concerned. At home, in Greece and Argentina – there are growing tariffs for all services, reduction of pensions, education, and health services are being privatized and unemployment is rampant, leading to poverty. In the case of Argentina, in 2015 in November, just a month before the neoliberal Macri was pushed in by Washington as Argentina's new president, the Kirchner regimes were able to reduce poverty from close to 70% in 2001/2002 when Argentina's economy collapsed. Also, as a result of the IMF, the Kirchner Governments managed to reduce it to about 14%. Today, Argentina's poverty rate is

above thirty-five and rising, especially with the largest ever IMF loan of U.S. \$ 57 billion made in the history of the IMF granted to Argentina late last year.

So yes, loans from these organizations can be and are being, weaponized. Imagine, Argentinians cannot take it any longer and resort to a civil war — I don't even want to think about it.

Peter Koenig is an economist and geopolitical analyst. He is also a water resource and environmental specialist. He worked for over 30 years with the World Bank and the World Health organization around the world in the fields of environment and water. He lectures at

universities in the U.S., Europe, and South America. 35

Venezuela

Venezuela paid her debts and came out of the cage of IMF in 2007, but as the U.S. had its differences with Venezuela's government, economic sanctions were imposed upon the South American country.

On February 1, Garikai Chengu wrote in *Counterpunch*:

American economic sanctions have been the worst crime against humanity since World War Two. America's economic sanctions have killed more innocent people than all of the nuclear,

biological, and chemical weapons ever used in the history of mankind.

The fact that for America, the issue in Venezuela is oil, not democracy, will surprise only those who watch the news and ignore history.

Venezuela has the world's largest oil reserves on the planet.

America seeks control of Venezuela because it sits atop the strategic intersection of the Caribbean, South, and Central American worlds.

Control of the nation has always been a remarkably effective way to project power into these three regions and beyond.

From the first moment Hugo Chavez took office, the United States has been trying to overthrow



Venezuela's socialist movement by using sanctions, coup attempts, and funding the opposition parties. After all, there is nothing more undemocratic than a coup d' état.

Over the past five years, American sanctions have cut Venezuela off from most financial markets, which have caused local oil production to plummet. Consequently, Venezuela has experienced the largest decline in the living standards of any country in recorded Latin American history.

Garikai Chengu is an Ancient African historian. He has been a scholar at Harvard, Stanford, and Columbia University.<sup>36</sup>

Regarding a recent agreement regarding the IMF providing a 6-billion-dollar loan to Pakistan, Dr. Ashfaq Hassan Khan, a member of the Economic Advisory Council, in an exclusive interview with SAMAA TV said that "the basic purpose of the IMF program is to choke Pakistan's economy and restrict its GDP growth." He predicted that the GDP growth would be restricted from 2% to 2.5 %. "This is the game plan." IMF has got appointed its own man as the Governor of the State Bank of Pakistan. The lending rate is increased to 13%, where no one can take a loan on such higher rates to do business. The rupee is devalued from 125 to 164, and the taxes are increased

while subsidies stopped. The country is in an economic disaster at present with poverty and unemployment increasing very sharply.

By Kunwar Khaldun Shahid

On July 18, 2019, Kunwar Khaldun Shahid wrote in his article "The IMF Takeover of Pakistan" that "the IMF has further asked Pakistan to pay \$37.359 billion in external debt within the duration of the IMF bailout deal. Islamabad owes \$14.682 billion of this figure to Beijing, largely due to the China-Pakistan Economic Corridor (CPEC).

The increase in taxation required by the IMF was visible in this fiscal year's financial budget, with the government increasing the Federal

Board of Revenue's (FBR) tax collection target from 3.94 trillion Pakistani rupees (\$25 billion) to 5.5 trillion rupees. The documents further reveal that over the next two years of the bailout package, an additional 1.5 trillion rupee and 1.31 trillion-rupee hikes in revenue collection have been scheduled.

Even before the budget was passed, the government had already implemented steps to enhance taxation, with hikes in the price of petrol and electricity. Government officials confirm that further hikes are expected next month.

In addition to the heavy taxation, another precondition of the IMF bailout was the

devaluation of the Pakistani currency, which the Fund deemed to be artificially valued. With the IMF calling for a "market-determined" value of the Pakistani currency, the rupee has lost over half its value since December 2017, resulting in the inflation rate reaching a five-year high at 9.4 percent in April, and expected to rise to over 13 percent, as per the Fund's forecast.

The All Pakistan Anjuman-e-Tajran (meaning "trader's association") calling a nationwide strike is one example of the impact that the rise in taxation has had on local industries. As a result, the working class in Pakistan is rising against what it calls the "IMF's imperialistic takeover" of the country.

"[The IMF] package is littered with conditionalities that are putting [a] burden on the lives of ordinary people. Pakistani people and traders cannot pay taxes demanded by the IMF," Farooq Tariq, spokesperson and the former general secretary of the Awami Workers' Party, told *The Diplomat*.

"As part of the package, the IMF installed its own 'intelligent' people on key posts. Not only does it serve the IMF's purpose of increasing its stranglehold over the country, but it also reflects a total lack of confidence in PTI's capacity to do the job," Tariq added. PTI refers to Pakistan Tehreek-e-Insaaf, the current ruling party of the country.

Multiple interviews with officials in the Finance Ministry reveal that the appointments of former IMF mission chief Reza Baqir as the governor of the State Bank of Pakistan and former Finance Minister Abdul Hafeez Shaikh as the prime minister's adviser on finance were enforced by the IMF in the lead up to the bailout agreement. When asked, a senior government official told *The Diplomat* that the IMF forced the issue to install "its men" amid continued deadlock with former Finance Minister Asad Umar. The IMF's pressure further escalated after it was revealed that the entirety of the loan Pakistan received from Saudi Arabia and the UAE at the

turn of the year was spent on preventing the currency market from crashing.

Senior financial journalist and analyst at F.X. empire Shahab Jafri question how the IMF has forced the government to manage the local currency's valuation.

"The currency market was going haywire, and you had to dump the [U.S.] dollar to buy the rupees – to support the local currency. The government says it is letting the rupee free float – it can't let that happen, the country will collapse in 48 hours," he told *The Diplomat*.

"The currency has an annual 5 percent depreciation against the dollar. I don't see the rupee stabilizing because I don't see the



economy stabilizing. In the modern-day, in competitive floating currencies, you have to have a very strong export revenue generation to have a stable currency – or oil reserves, because you are prone to imports and the fluctuation of commodities and currencies can crash markets," Jafri added.

Observers note the usual IMF pattern in its current dealings with Pakistan, with the Fund employing trusted people in countries where there is large-scale misappropriation of funds obtained from international institutions.

Abdul Hafeez Shaikh, the PM's financial adviser, was also part of the team that negotiated the 11th bailout package with the IMF as the

finance minister during the Pakistan People's Party (PPP) rule from 2008 to 2013.

Last month, an entire inquiry commission was formed to probe the alleged corrupt practices of the PPP and the Pakistan Muslim League-Nawaz over the past decade. While many see it as an attempt to audit the funding received in the past, others see it as a maneuver led by the current ruling party, the PTI, to victimize its political opponents with the help of the Pakistan army.

Farooq Tariq maintains that the military establishment has had a role to play in the aggravation of the economy, and the PTI isn't the first party to seek the army's help in

maintaining the vicious circle of debt for Pakistan.

"Pakistan goes to the IMF every few years because of its ruling political parties' inability to run the economy. The reason is very simple: military and debt expenses. Both take up over half of the national budget at present. The successive governments have bowed down to the pressures of the generals and the creditors not to reduce these two unproductive expenditures," he said.

Where the army bolsters particular parties to safeguard its economic interests, the IMF wants Pakistan to pursue certain geopolitical interests. For many, the bailout agreement

reveals that instead of economic reforms, geostrategic interests are at the heart of the deal.

"The IMF package is a straitjacket for Pakistan's economy. The IMF document illustrates a very simple thought process," economist and political scientist Farrukh Saleem, the PTI government's former spokesperson on energy and economy, told *The Diplomat*.

"They say the budget deficit is extremely high; the solution is to increase the revenue by 45 percent. How exactly? It's a shrinking economy. Similarly, they say the trade deficit is extremely high, and then devalues the rupee. The IMF isn't trying to solve Pakistan's problems at all, the

package has zero reforms – be it power, budget deficit, or trade deficit. After all, the IMF is not a purely economic Institute, it's a political Institute as well," Saleem added.

The former spokesperson maintains that the IMF is advancing U.S. security interests in the region by using the bailout package to ensure Islamabad's compliance. He refers to this year's WikiLeaks document "Army Special Operations Forces Unconventional Warfare," originally written in September 2008, as evidence of how the IMF and World Bank are used to serve U.S. regional goals.

Lieutenant General Talat Masood, former secretary of Pakistan's Ministry of Defense

Production, says there are obvious U.S. goals that the IMF is looking to fulfill.

"They would like to control our nuclear development. They do not want us to spend on conventional forces and try to match India.

They want us to focus on the economy. They don't want us to use Lashkar-e-Taiba [LeT] and others to destabilize India and Afghanistan.

Also, CPEC and our relationship with China is too strong for their liking. They want us to contribute significantly in the Afghan peace process by pushing the Taliban," Masood told *The Diplomat*.

Masood believes the recent arrest of LeT chief Hafiz Saeed, in the lead up to prime minister

Imran Khan's visit to the United States, underlines that Islamabad has succumbed to the American demands. But Masood is also critical of Pakistan's policymaking, which renders it vulnerable to external pressure.

"Pakistan's policies are so shallow and aren't based on any foundational principles, and hence can't be defended. It's a weakness of policy and the internal structure of Pakistan that they have to succumb to external pressure," 37

Hitting countries with sanctions 1990

The Security Council, united by alarm over Iraq's invasion of Kuwait, imposes "comprehensive" on Baghdad. The most powerful sanctions in history — intended

to cripple Saddam Hussein's regime and prevent the development of weapons of mass destruction — inspire sweeping measures against the former Yugoslavia and Haiti later in the decade.

1993-1994

Following Washington's lead, the Security Council slaps financial sanctions on members of Haiti's military junta — the first time it targets specific leaders rather than government assets. But U.N. action is erratic and sluggish, and U.S. officials make several blunders, at one point sanctioning a Haitian pastor when they intended to target a military lieutenant with the same name.



1995

As evidence of the collateral damage inflicted by sanctions on Iraq mounts (a U.N. study — later discredited — estimates that more than half a million Iraqi children have died because of the embargo), the terms "smart" and "targeted" sanctions gain traction. In one of the first public references to the new lingo, British Ambassador David Hannay warns the United Nations not to "be seduced" by "smart sanctions" because "they are notoriously hard to enforce." The Security Council, meanwhile, pokes its first hole in the sanctions regime against Iraq by establishing the Oil-for-Food

Program, allowing Baghdad to sell oil in exchange for humanitarian goods.

1997-1999

The United Nations forges a template for targeted sanctions by aiming for travel bans, asset freezes, and blood-diamond embargoes at the Angolan rebel group UNITA and empowering a committee and expert panel to monitor violations. "We will propose sanctions [in Angola] with no humanitarian consequences," boasts Sergei Lavrov, Russia's U.N. ambassador.

2001

Weeks after the 9/11 attacks, the United Nations imposes unprecedented

counterterrorism obligations on its 189 member states, mandating that they freeze the assets and restrict the movement of designated terrorists and their supporters — no easy task given that terrorist networks conduct many transactions in cash or through informal hawala money-transfer systems. U.S. President George W. Bush threatens to bar any foreign bank that refuses to freeze terrorists' assets from doing business in the United States. Smart sanctions, says Bush aide Juan Zarate, go "on steroids."

2003

Two months after the U.S. invasion of Iraq, the Security Council formally ends comprehensive

sanctions against Baghdad. While the measures never curtailed Saddam's WMD program enough to satisfy the Bush administration, they had, as political scientist Daniel Drezner wrote, "hung like a millstone around the practice of economic statecraft" for more than a decade.

2003-2004

The United Nations and the United States lifted targeted sanctions imposed on Libya in the 1980s and 1990s after leader Muammar al-Qaddafi renounces terrorism and dismantles his WMD program. Postmortems characterize sanctions as just one of several factors that swayed Qaddafi.

2004

The United Nations raises human rights concerns about individuals who face targeted sanctions for alleged ties to terrorism but have little recourse to challenge the opaque decisions that land them on U.N. blacklists. (It's not even easy, a panel chair says, to "get dead people off the list.")

2006

In response to a North Korean nuclear test, the Security Council rolls out a largely toothless embargo on Kim Jong Il's favorite luxury goods, including Hennessy cognac and Rolex watches, in the first trade sanctions personally targeting a head of state.

2006-2009

U.S. Treasury Department official Stuart Levey meets with dozens of foreign banks to persuade them to comply with U.S. sanctions against Iran.

2011

Targeted sanctions against Qaddafi and his associates during the Libyan uprising highlight the difficulty of freezing assets in the 21st century despite more sophisticated tactics and technology. Bank software struggles to recognize the numerous spellings of Qaddafi's name, while state funds are intertwined with dirty cash, and ownership is obscured by vague and elaborate offshore vehicles and trusts that prove difficult to unwind. The new Libyan government begins the thorny legal process of

reclaiming Qaddafi's estimated \$200 billion in assets around the world after the leader's death.

2011-2012

The United States and Europe impose their toughest sanctions yet on Iran — including an oil embargo and sanctions on Iran's Central Bank — over its nuclear program, though countries like China resist such efforts.

Nearly a year of targeted sanctions against Syria, meanwhile, fails to end a bloody crackdown on regime opponents. "They cannot isolate Syria," President Bashar al-Assad declares. "We are not [an] oil-producing country. We are not like Iraq." <sup>38</sup>

A 1990 study entitled "Effect of the Gulf War on Infant and Child Mortality in Iraq" (Ascherio et al.) found that "infant and child mortality increased more than threefold in the period from January through August 1991, as compared with the average rates during the previous six years. This increase corresponds to an excess of about 4600 deaths among Iraqi children under five years of age". Furthermore, economic sanctions also have "had damaging effects on women and children in Iraq...the gender dimensions of sanctions are often overlooked, as women and girls tend to bear the brunt as they sacrifice their food rations for the



male members of their families" (Weiss, Forsythe, Coate, & Pease, 2014: 76).

And, in a 2000 study by Mohamed M. Ali & Iqbal H. Shah, they found in their work and others that the "results from the two surveys on childhood and maternal mortality in Iraq clearly show that childhood mortality in the south/center increased during the period of the U.N. sanctions that followed the Gulf conflict. Information from several other studies and surveys shows an increase in the rates of malnutrition and babies born with low birthweight. In the ten years since the Gulf conflict, infant and under-5 mortality have more than doubled in the south/center. Childhood

mortality rates in the south/center are now much higher than those 20–24 years ago" (1856). They also found improvements in areas with the autonomous regions in Iraq (2000), but there had been other negative effects of the sanctions on Iraq. For example, there had been less food available, given the high reliance on imported food. Furthermore, Alnasrawi (2001) argues that "[t]he effectiveness of the blockade was so pronounced that in a December 5, 1990, testimony before the U.S. Senate Committee on Foreign Relations it was reported that the embargo had effectively shut off 90% of Iraq's imports and 97% of its imports and produced serious disruptions to the economy and

hardships to the people" (New York Times, December 6, 1990: A 16) (cited on page 208 of Alnasrawi, 2001). He was also quite critical of the Food-For-Oil program, arguing that it did not improve the horrible conditions. Speaking overall of the sanctions, Alnasrawi (2001) argues "that the sanctions regime imposed on Iraq was unprecedented in its comprehensiveness, severity, and length, and in the enormous human and economic cost which it inflicted in Iraq" (217).

Garikai Chengu says in *Counterpunch* that:

"The United Nations estimates that 1.7 million Iraqis died due to Bill Clinton's sanctions; 500,000 of whom were children. In 1996, a

journalist asked former U.S. Secretary of State Madeleine Albright, about these U.N. reports, specifically about the children. America's top foreign policy official, Albright, replied: "I think this is a very hard choice, but the price – we think the price is worth it." U.S. sanctions policies are nothing short of state-sanctioned genocide." <sup>39</sup>

# Liberalism: Social Impact

Liberalism has profound effects on morality, ethics, and the direction of human thinking, creating an unhappy society. A society based on economic greed to accumulate wealth keeps on exploiting every feeble venue to make money. A two years child is addicted to destiny films and cartoons; their parents spend millions of dollars to buy those character toys shown in those films. According to one report, The Toy Association's member companies account for roughly 85% of U.S. domestic toy sales. In 2017, U.S. retail sales

of toys generated nearly \$27 billion. The toy industry's annual total economic impact in the U.S. is nearly \$110.9 billion. Walt Disney's company generated more than 59 billion U.S. dollars in revenue in 2018. This all has a grave social impact on the rising generation of humanity throughout the world.

A 5-year-old child practices video games in which usually, he is in a group that kills the people around him. When a child reaches school, he is already a sick human. This is one of the reasons that we see many mass killings at schools, and this phenomenon is on the rise — this video games industry in 2015, estimated at U.S.\$91.5 billion. The largest nations by estimated video game

revenues in 2016 are China (\$24.4B), the United States (\$23.5B), and Japan (\$12.4B).

According to Every Town Gun Safety Support Fund organization, "when it comes to how American children exposed to gun violence, gunfire at schools is just the tip of the iceberg—every year, nearly 2,900 children and teens are shot and killed, and nearly 15,600 more are shot and injured. An estimated 3 million American children are exposed to shootings per year.

Witnessing shootings — whether in their schools, their communities, or their homes— can have a devastating impact. Children exposed to violence, crime, and abuse are more likely to abuse drugs and alcohol; suffer from depression, anxiety, and

post-traumatic stress disorder; fail or have difficulties in school, and engage in criminal activity." Sexual harassment and sexual assault is also a severe issue at schools and university campuses. According to a report, 42% of girls between the age of 15-19 have sex and have never married. 8-10 million teens have sexual diseases every year.

When a child reaches the age of adulthood, different attractions are ready to lure him and to hunt money out of his pocket, irrespective of considering what ill effects it will have on overall human society and humanity as a whole. This is the time to introduce young men to alcohol and drugs, gambling, and prostitution. The world



gambling industry is worth 500 billion dollars. The alcohol industry is worth 155 billion dollars, while drug trade estimates, according to the United Nations Office on Drugs and Crime's World Drug Report 2005, estimate the size of the global illicit drug market at U.S.\$321.6 billion in 2003 alone.

The global sex trade is a big industry. There are 42 million sex workers in the world. According to a report from Foundation Scelles, It is an industry worth over 180 billion dollars.

According to a Yale University report, "the high incidence of childbearing out of wedlock is a relatively recent phenomenon. The proportions of such births a half-century ago were substantially lower than today. For example, in 1964, most

countries in the Organization of Economic and Co-operative Development had no more than 10 percent of their births outside of marriage. By 2014 in only five countries – Greece, Israel, Japan, South Korea, and Turkey – were the proportions of births out of wedlock below 10 percent. In the vast majority of more developed countries, including Germany, the United Kingdom, and the United States, more than one-third of all births take place out of wedlock.

Many of the children born out of wedlock live in single-parent households, typically headed by single mothers.

Irrespective of the views and government policies, in too many instances, the children born out of

wedlock are disadvantaged and fail to receive the necessary protection, support, and assistance to ensure their health, development, and wellbeing. Unfortunately, this challenge, too often ignored to the detriment of the children, communities, and countries, must be addressed." A1

Now such is the state of humanity under liberalism. Liberalism has to take the blame—it has created a world full of pain and suffering.

### **All efforts to contain Islam.**

The West is bent on fighting a cold war against Islam as it did with communism. It is not difficult to find out what aggression Islam has perpetrated since World War One, None. According to a

carefully planned strategy, Islam was equated with terrorism and portrayed as the aggressor. Such strategic planning was done well before 9/11.

In the past two centuries, can anyone name which non-Muslim country was invaded by the Muslims?

On the contrary, it has been Muslim countries that have been attacked, conquered, and colonized by the West. The West thinks that Islamic culture is a threat to Western civilization; on the contrary, the fact is that Western culture is prospering in every Muslim country.

In the recent past, Muslim sentiments were exploited by the West and used against the Soviet Union and communism. The West led them in a fight, providing the funds, materials, and training

against the Soviet Union in Afghanistan. After the defeat of the Soviet Union in Afghanistan, these mujahideen were declared terrorists. They were chased and assassinated everywhere. It is alleged, these ex-fighters posed the danger of Islamic revival in the countries from where they came from. The local Muslim rulers, too, because of their vested interests, helped the Western narrative. Any revival of Islamic ideology is seen as a threat to Western culture and values. Political parties in different Muslim countries, who favored Islamic laws were defeated in sham elections or crushed otherwise by authoritarian rulers. To discredit any idea of the caliphate and to discourage and defame it. A pseudo-caliphate was created in Iraq and

Syria, very much supported clandestinely by the West and their friends in the Middle East. This so-called caliphate was portrayed as brutal, barbaric, and savage, and then after some time, destroyed. What a gimmick it is! This caliphate was never supported by any Muslim scholar or any Muslim country.

This war is not between Islam and Christianity at all. It is liberalism that prevails in the West today, and it is liberal values that the Western leaders say they are safeguarding. It is liberal values that are claimed to be under threat. Disinformation spread intentionally by such scholars as Bernard Lewis, Samuel P Huntington, and a group of motivated scholars and think tanks pitched the liberal West

against Islam. Nobody realizes that to mount attacks against Islam is itself extremism.

Neo-conservatives, liberals, and Christian extremists mustered in a common front against Islam. With the decline of liberalism and the rise of authoritarianism, populism, fascism, and religious nationalism, the opponents to Islam increased.

It is ironic, and history is witness to it, that throughout history, empires and rulers committed evil in the name of doing good. Human conscience knows very well competent and evil, but evil is always justified and portrayed as useful.

Quran points out to such fallacy in these words:

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ( ١١ ) :  
( أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ( ١٢ ) ) وَإِذَا قِيلَ لَهُمْ

ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ ۚ أَلَا إِنَّهُمْ هُمُ  
2:11 السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ

**And when it is said unto them: Make not mischief in the earth, they say: We are peacemakers only. (11) Are not they indeed the mischief-makers? But they perceive not. (12) And when it is said to them: Believe as the people believe, they say: Shall we believe as the foolish belief? Beware! They indeed are foolish? But they know not.**

Liberalism and secularism are such ideologies, along with nationalist fascism, that fulfills conditions described by the above verses. They harmed humankind while claiming to do good.

Desire-based ideology created consuming nations, hence blindly profiting from corporations. Quran warned Muslims about desires fourteen hundred years ago.

﴿أَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ﴾

(Have you seen him who has taken as his God his vain desire) meaning, whatever he admires and sees as good in his desires becomes his religion and his way.



أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ  
وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ  
45:23

**So, have you seen him who has taken his desires as his god, and Allah has let him go astray, despite knowing, and has sealed his ear and his heart, and put a cover on his eye? Now, who will guide him after Allah? Still, do you not take a lesson?**

“By contrast, while cultures are many and varied, their common features almost always include a belief in the continuity between human nature and the natural world. The experience of the past and the future as embedded within the present.

Moreover, assurance of the sacredness of one’s place. Along with depths of gratitude and responsibility to the care and preservation of one’s place. Liberalism premised upon a rejection of each of these constitutive aspects of culture. Since

to recognize continuity with nature the debts and obligations attending the flow of time and generations, or a strong identity with one's place was to limit one's experience and opportunity to become a self-making author. Culture was the greatest threat to the creation of the liberal individualism and a major ambition, and increasing achievement of liberalism was to reshape a world organized around the human war against nature, a pervasive amnesia about the past and indifference toward the future and the wholesale disregard for making places worth loving and living in for generations.”<sup>page90</sup>

“The educational system, transformed into a tool of liberalism, is also ultimately the systemic

creation of a new aristocracy of the strong over the weak. Liberalism's denouement in a society of deep, pervasive stratification, a condition that liberals lament even as they contribute in manifold ways to its perpetuation - mainly through its educational institutions. Liberalism's success thus fosters the conditions of its failure. Having claimed to bring about the downfall of the aristocratic rule of the strong over the weak. It culminates in a new, more powerful, even more, permanent aristocracy that fights ceaselessly to maintain the structures of liberal injustice. “page 134-135

Predicting the future under liberalism Tyler

Cowen, the writer of the book

*Average is Over*

, says that “this low wage majority will settle in places that look a lot like Texas: cheap housing, some job creation, and subpar government services. Political leaders, he suggests, should consider erecting entire cityscapes of favelas with low rent and free Internet, thus offering a virtual world of distraction from the grim poverty and spiritual desiccation that will become a permanent way of life for most citizens.” page 141

“No less a figure than the 1934 president of the American Political Science Association - Walter J. Shepard - called for a fundamental reconsideration of America’s traditional “Faith” in democracy. The best evidence showed that the people were guided not by knowledge and wisdom but by ignorance

and whim: “Not the reason alone, but sentiment, caprice, and passion are large elements in the composition of public opinion.”<sup>158</sup>

“Liberalism today has successfully expanded itself from a political project to a social and even familial omen acting most often as solvent upon all social bonds, Yet as liberalism faces more challenging frontiers - especially those religious institutions that fundamentally reject liberal premises - we witness an increasingly visible and active government advancing its project through efforts to control religious and familial practice and belief.” page 191

While the West declared war on Islam and is carrying out attacks on Islam, the very foundation it stands upon; its liberalism is failing.

Now the question is, are the Muslims ready to replace it with Islamic ideology? At least in their own countries.

## **Muslims and their state of affairs**

The majority of the present-day Muslims have drifted away from Islam. For the last few centuries, they have failed to produce real Islamic leadership.

Muslims are not what they used to be. The great Prophet Muhammad (peace be upon him), through his character, inspired many men of his time, who later ruled over vast empires and changed the course of history. Unfortunately, the Muslims of today have lost their Islamic identity and are not in a position to guide humanity.

Muslims today face grave issues that need to be addressed. It does not require scholarly efforts to comprehend the following issues.

Muslims are leaderless, directionless, divided, and are fighting among themselves.

They have failed to evolve as an organized nation and lack the very unity of Muslim brotherhood, which made them strong back in the days. They

have failed to develop an Islamic political system that could provide them a legitimate foundation for a stable government. In Muslim countries, the ruler rules by the use of force. They forge alliances with the dominant foreign states and seek their interventions to protect their dictatorships.

Muslim countries are struggling to cope with their dictatorships imposed by their militaries. These military juntas ruthlessly maintain their power and are protected and supported by the Western powers. Examples of such totalitarian states are U.A.E Saudi Arabia, Kuwait, Jordan, Egypt, and Pakistan. The political leaders exploit their people in the name of religion, communalism,



sectarianism, and other attractive slogans to achieve their personal and political objectives.

To become a beacon of light for the rest of the world, this is most important that the Muslims must get rid of authoritarianism, dictatorships of kings, of sheiks, and military juntas. Muslim countries must come up with a compelling political Islamic system. Unless they do not show their better governing system as described by Islam, no one will pay any attention to what they have been talking and writing about for centuries.

Dishonest and coward judiciary in Muslims countries is the second big issue. There is selective Justice. There are several horrible examples of Justice denied.

The third important issue in Muslim nations is the education system. Anyone can open a school and teach anything to the children in countries such as Pakistan.

In Muslim countries, there is no uniform education for all the students. There are a large number of schools imitating foreign education systems, textbooks, and curriculum. These different curriculums lack conformity with indigenous culture and norms. They cultivate a different class in the society based on "us" and the "rest" of commoners. Such segregation in educations lays the foundation of a social and cultural discord within the society. Such multi-standard education

is very dangerous, as it sows divisions within the society. It tears the social fabric apart.

This inner clash is also between individualism and conformity with Islam, between continuation to follow Islam or to be innovative in following another ideology.

The human rights situation in Muslim countries is very disappointing. Being living in an exemplary Islamic society, the quality of life should be better than the people living in the West. On the contrary, it is a shame that in these Muslim countries common man is living an unpleasant life. Freedom of expression, Justice, human dignity and respect refused.

There are grave faults in Muslims themselves.

Many Muslims, in its true spirit, do not understand Islam. Due to lack of understanding, divided into different sects, are at odds with each other all the time. Then, a new unofficial sect of Muslims has cropped up, which may be called liberal Muslims—for them, Islam is what they understand and interpret. They practice Islam at will.

Rest assured, any revival of Islamic civilization will not be from present Muslim rules.

Liberalism has failed to deliver, and Muslims are not in a position to come forward with an Islamic alternative. In the meantime, this void created by the dying Liberalism filled by fascism, extremist nationalism, and authoritarian populism.

As a result, we can predict more wars and chaos in the coming future.

Scholar and academic Professor Ibrahim Kalin says:

"The Muslim world cannot manage to be an agent of its acts. It vacillates between the glory of a brilliant past and the apathy and misery of the present. Many Muslim countries suffer from political crises, economic backwardness, weak infrastructure, bad education, lack of competitiveness in science and technology, polluted and badly managed cities, and environmental hazards. They are paralyzed by social inequality, injustice toward women, sectarian conflict, extremism, violence, and

terrorism. Islam's core teachings of peace, justice, and compassion lost in the brutal races for worldly power. Political leaders, religious scholars and intellectuals have mostly failed to stop the internal bleeding in the Muslim world."

Elimination of any social wrong, its presence must be acknowledged.

The mother of all ills is the illegal immoral and illegitimate hold on the power to rule over the people by those who are illegitimate incompetent and undeserving rulers. Unless the Muslims find the answer to this sickness, they will never get cured.

Despite being weak, Western scholars and ideologues are blowing Islam's ideological danger out of proportion. Behind this is their own vested goals that they want to achieve. They talk about demographic changes, extremism, and terrorist acts as an example of rising Islamism, a term coined by them.

To counter this danger of Islam, the West is blatantly interfering with the internal matters of Muslim countries.

On the economic front, Muslims believe in the interest-free economy, but they carry on business within the interest-based economy. Though interest prohibited in Islam, yet the Muslims never find themselves willing and prepared to follow the

interest-free economy. Not a single Muslim country has taken serious steps to implement the Islamic economic model and to show to the rest of the world that it is better than the one, which prevails in the world today.

Most of the oil-producing Arab countries keep their wealth in Western banks, reaping a large number of interests.

The modern westernized young Arabs are not proud of, but shy of, their traditions and culture.

Islam is different. It is for the whole of humankind and not just for the Muslims. The other people, then the Muslims, can learn about Islam and reap its benefits.



The revival of Islam may come from the West itself. The reasons are many and obvious.

Professor Francis Fukuyama said about Islamic ideology.

*"It is true that Islam constitutes a systematic and coherent ideology, just like Liberalism and communism, with its code of morality and doctrine of political and social Justice. The appeal of Islam is potentially universal, reaching out to all men as men and not just to members of a particular ethnic or national group. Moreover, Islam has indeed defeated liberal democracy in many parts of the Islamic world, posing a grave threat to liberal practices even in countries where it has not achieved political power directly. The end of the*

*Cold War in Europe followed immediately by a challenge to the West from Iraq, in which Islam was arguably a factor.*

*Despite the power demonstrated by Islam in its current revival, however, it remains the case that this religion has virtually no appeal outside those areas that were culturally Islamic, to begin. The days of Islam's cultural conquests, it would see, are over: it can win back lapsed adherents but has no resonance for young people in Berlin, Tokyo, or Moscow. And while nearly a billion people are culturally Islamic - one-fifth of the world's population - they cannot challenge liberal democracy on its*

*The territory on the level of ideas. Indeed, the Islamic world would seem more vulnerable to liberal ideas in the long run than the reverse, since such Liberalism has attracted numerous and powerful Muslim adherents over the past century and a half. Part of the reason for the current fundamentalist revival is the strength of the perceived threat from liberal, Western values to traditional Islamic societies."* 40 page 45-46

Though Liberalism has failed to deliver and the world is disillusioned with what comes next, Western leadership, due to hubris and prejudice, does not want to consider Islam. Islam seems now the only viable remaining option. Instead of giving Islamic ideology a serious consideration as an

alternative, Western leaders are vehemently opposing Islamic ideology, deny its usefulness, and fanning Islamophobia. Here is an excellent example in the following statement made by the former British prime minister Tony Blair in April 2014:

*"At the root of the crisis lies a radicalized and politicized view of Islam, an ideology that distorts and warps Islam's true message. The threat of this radical Islam is not abating. It is growing. It is spreading across the world. It is de-stabilizing communities and even nations. It is undermining the possibility of peaceful co-existence in an era of globalization. Moreover, in the face of this threat,*

*we seem curiously reluctant to acknowledge it and powerless to counter it effectively."* <sup>41</sup>

Though the Western policymakers hide their disdain with Islam and call it by other names like radical Islam, political Islam, Islamism, and so forth, Islam is not compartmentalized in this way by the Muslims themselves. Raymond William Baker writes,

*"Apprehensively scanning the horizon for the threatening "political Islam" of movement parties and charismatic personalities, we look right through Islam itself.*

*Nevertheless, Islam cannot reduce to its political dimensions. There is politics, there is the politicization of Islam, but there is no political*

*Islam. There is just Islam itself. The unhelpful focus on "political Islam" is only part of the story. The inability to see centrist Islam, with its unique understanding of deep spirituality and Islamic civilizational identity, as the heart of the renewal represents an intellectual failure."* 42 - page 61

### **What Islam has to offers?**

We talk a lot about Islam, yet we still need to review what Islam is about.

The concept of God has a central place in Islam, and hence in the life of an individual. In everyday life, a believer's world view is focused on belief in One God.

Islam opens the door to a very personal relationship with the Creator. One finds himself in

the folds of God's salvation, in peace within the self, and with all the rest of God's Creation. He fears none except Allah, and he expects from none but Allah.

It is part of the Islamic faith to believe the things, mentioned in the opening.

verses of Quran:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 اَلَمْ ( ١ ) ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ( ٢ ) اَلَّذِينَ  
 يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ( ٣ ) وَالَّذِينَ  
 يُؤْمِنُونَ بِمَا اُنْزِلَ اِلَيْكَ وَمَا اُنْزِلَ مِنْ قَبْلِكَ وَيَا اٰخِرَةَ هُمْ يُوقِنُونَ ( ٤ )  
 اَوَّلٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۗ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُونَ

In the name of Allah, the Beneficent, the Merciful

**Alif Lam Mim. (1) This is the book; in it is guidance sure, without doubt, to those who fear Allah. (2) Who believe in the Unseen, are steadfast in prayer, and spend out of what we have provided for them. (3) And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter.**

**(4) They are on (true guidance), from their Lord and it is these who will prosper.**

These are the prerequisites to get benefitted by the Holy Quran. If one does not believe in the matters mentioned above, then this book is not for him. At this point, one can accept and have faith in the above verses, or he can be skeptical, raising questions about the nature of such things, for which logic and reasoning cannot provide answers, and how they can provide answers for something which is beyond their comprehension? The day doomsday, the heavens and the hell, the angels and God Himself are beyond verification by our scientific methodology. It is a matter to believe in revelation. A skeptical mind can keep on reasoning



and gets to nowhere. The third option is to reject a creed outright.

Prophet Muhammad mentioned in a narrative the best summary of the core of Islam as follows:

*"Submission means that you should bear witness that there is no God but God and that Muhammad is God's messenger, that you should perform the ritual prayer, pay the alms tax, fast during Ramadan, and make the pilgrimage to the House if you can go there."*

*"Faith means that you have faith in God, His angels, His books, His messengers, and the last*

*day and that you have faith in the measuring out, both it is good, and it is evil."*

The Muslim is he from whose tongue and hand a Muslim is safe, and the muhajir he who gives up what Allah has prohibited for him ". (Bukhari, Muslim)

"Allah is not merciful to him who is not merciful to people ". (Bukhari, Muslim

From Abu Hurairah: Rasulullah saw said: "He who does not thank people does not thank Allah." (Ahmad, Tirmidhi)

(7). From Anas: Rasulullah saw said: "By Him in whose hand is my soul, a servant (of Allah) does not believe (truly) until he likes for his brother what he likes for himself ". (Bukhari, Muslim)

(8). From al-Miqdam b. Ma' dikarib: Rasulullah saw said: "When a man loves his brother, he should tell him that he loves him" (Abu Dawood, Tirmidhi)

(9). From Abu Ayyub al-Ansari: Rasulullah saw said: "It is not right for a man to abandon his brother for more than three days." (Bukhari, Muslim)

The world is compact and interlinked as never before; due to significant progress in communications, science, and technology. The salvation of humanity has become more interdependent as a result of common issues of mutual destruction. The problems facing humankind must be addressed, and it does not

matter whether the solution comes from the east or the West. We all need collective efforts to salvage our shared heritage.

As a rise and fall of civilizations is a continuous process, each civilization has contributed to human history at its own time, and so did Islamic civilization. There is also an inter-relationship between the civilizations, as they have acquired a lot from each other. Islamic civilization in Spain was the bedrock of the renaissance in Europe. This was not a localized Arab tribal civilization meant for a small community in the Arab desert, as propagated by some opponents nowadays. Islamic civilization has a complete code of jurisprudence concerning the essential aspects of human life.

There were other civilizations before Islam, but none of them claimed to have covered Laws about all aspects of individual and social life as Islam has. They withered away with time, but Islam still stands and waits for its revival as an alternative to other ideologies that failed to address the human needs.

Islam guides humanity in all spheres of life, even on the most minute matters.

Notice these few examples:

The Quran instructs:

58-11

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

**O ye who believe! When ye are told to make room in the assemblies, (spread out and) make room: (ample) room will Allah provide for you. And when ye are told to rise: Allah**

will raise, to (suitable) ranks (and degrees), those of you who believe and who have been granted Knowledge: and Allah is well-acquainted with all ye do.

2:189

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأَتُوا  
الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

It is no virtue if ye enter your houses from the back; it is virtue if ye fear Allah. Enter houses through the proper doors and fear Allah that ye may prosper.

لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ  
ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ  
عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ  
وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا  
عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ  
صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

It is not righteousness that ye turn your faces to the east and the West; but righteous is he who believeth in Allah and the last day and the angels and the Scripture and the prophets; and giveth wealth, for the love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observe the proper worship and pay the poor-due. And those who keep their treaty when they make

**one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such is the God-fearing.**

4-135

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ  
أَوِ ٱلْوَالِدِينَ وَٱلْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَٱللَّهُ أَوَّلَىٰ بِهِمَا فَلَا تَتَّبِعُوا  
ٱلْهَوَىٰٓ أَن تَعْدِلُوا وَإِن تَلُوتُوا أَوْ تَعْرِضُوا فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ  
خَبِيرًا

**O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well-acquainted with what you do**

49-11

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ  
وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا  
تَنَابَزُوا بِٱلْأَلْقَابِ بِئْسَ ٱلْأَسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٓئِكَ  
هُمُ ٱلظَّالِمُونَ

**ye who believe! let not some men among you laugh at others: it may be that the (latter) are better than the (former): nor let some women laugh at others: it may be that the**

**(latter) are better than the (former): Nor  
defame nor be sarcastic to each other, nor  
call each other by (offensive) nicknames: Ill-  
seeming is a name connoting wickedness,  
(to be used of one) after he has believed:  
And those who do not desist are (indeed)  
doing wrong.**

Notice the last sermon of the Prophet Muhammad  
looks like a charter for humanity that had been  
given so many centuries before when Europe was  
under the dark ages.

After praising and thanking Allah, Prophet  
Muhammad (peace and blessings be upon him)  
said:

"O People, lend me an attentive ear, for I know not  
whether, after this year, I shall ever be amongst  
you again. Therefore, listen to what I am saying to



you very carefully and take these words to those who could not be present here today."

"O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners.

Hurt no one so that no one may hurt you.

Remember that you will indeed meet your Lord and that He will indeed reckon your deeds. Allah has forbidden you to take usury (interest);

therefore, all interest obligations shall henceforth waived. Your capital, however, is yours to keep.

You will neither inflict nor suffer any inequity.

Allah has judged that there shall be no interest and

that all interest due to Abbas ibn Abdul Mutalib  
(the Prophet's uncle) shall henceforth be waived.

Beware of Satan, for the safety of your religion.

He has lost all hope that he will ever be able to  
lead you astray in big things, so beware of  
following him in small things.

O People, it is true that you have certain rights  
about your women, but they also have rights over  
you. Remember that you have taken them as your  
wives only under Allah's trust and with His  
permission. If they abide by your right then to  
them belongs the right to be fed and clothed in  
kindness. Do treat your women well and be kind to  
them, for they are your partners and committed  
helpers. And it is your right that they do not make

friends with anyone of whom you do not approve, as well as never to be unchaste.

O People, listen to me in earnest, worship Allah, perform your five daily prayers (salah), fast during the month of Ramadan, and give your wealth in zakat (almsgiving). Perform Hajj if you can afford it.

All humanity is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also, a white has no superiority over black nor does a black have any superiority over a white except by piety and right action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing should be legitimate to a

Muslim, which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day, you will appear before Allah and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People, no prophet or apostle will come after me, and no new faith will be born. Reason well, therefore, O People, and understand words which I convey to you. I leave behind me two things, the Quran and my example, the SUNNAH and if you follow these, you will never go astray.

All those who listen to me, shall pass on my words to others and those to others again. And may the last ones understand my words better than those

who listen to me directly. Be my witness, O Allah, that I have conveyed your message to your people."

**And yet, some men with vested interests portray Islam as a terrorist ideology—that makes no sense.**

A great misunderstanding is being created about Islam, suggesting that it is an extremist ideology that wants to dominate the world with the help of terrorism. This is untrue. Islam has nothing to do with terrorism. Alternatively, with such groups and persons who are erected by a plan to disrepute Islam. Never even a single Islamic scholar lent support to such groups as ISIS or Daesh.

Islam means peace and salvation, and its way is to offer and preach to the people. The peaceful way is the only way in which Islam recommends to strive and struggle for its cause. The cause for justice, equality, freedom, and dignity are not for specific people and any one nation, but all humanity.

Islam's message is universal. Islam does not impose itself on people through the use of force or compulsion.

The Quran says:

2:256

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

**There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejects false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower.**

Against liberal secular ideology, Islam believes in One Almighty God. Allah, to whom sovereignty belongs. Contrary to the idea of a state or a head of state, like a King or a queen. Islamic teachings are based on revelations; Therefore, Islamic jurisprudence is revealed laws, instead of humanmade laws. Furthermore, they are not changeable. Islam has its own political, economic, social, and moral rules, which have remained the same for centuries. Islam provides practical, cultural, ethical, and moral depth, which shapes healthy individuals in all respects, who then create an exemplary society. The opponents of Islam do not

appreciate the beauty of the Islamic civilization. Instead, in their prejudice, they initiate personal attacks on their Prophet and his work. They do not want to realize that Islam is not their enemy but a friend.

Islam is a unique ideology that has a common heritage of all humanity. Secondly, it offers us a complete system of living a successful life. Islam is concerned with the wellbeing of every one of us. It aims to build a right and just society, clean of all sorts of evil, vices, and exploitation. Islam wants a superior civilization that can provide freedom, equality, and purposeful lives leading to peace, harmony, and happiness.



Islam is unique and different in all aspects from other ideologies. How different? Quite different, as we can see briefly what sort of political, economic, social, and moral standards it sets for its followers.

The fulfillment of carnal desires is not the source of ultimate happiness. A man must strive for self-refinement by balancing his acts, physical as well as spiritual.

Islam has moral and legal binding rights and duties for individuals and society. Islam is the only religion that has a jurisprudence system. These Islamic jurisprudence laws and rules provide a legal, social, and cultural basis for a just society.

To begin with, let us see what the political ideology of Islam is and how it differs from the present-day popular liberal democracy.

Strictly believing in the unity of God is the foundation of Islam. Allah is God, the one and only. Sovereignty belongs to Him and not to the majority of a group of people. The will of the majority of people, however, never realizes this. Instead, manipulated by various influential individuals and corporate stakeholders. In under-developed countries, the situation is even worse. The inspiration of the masses never materializes. They get a chance to vote after every few years and then remain ignored. This form of democracy is a great insult to humanity,

and it creates the worst form of slavery. Such general elections are mostly engineered and rigged.

On the contrary, in Islamic systems, the acceptance of God's sovereignty is exercised by man as his vice-regent on earth, thus removing the wrong deception that sovereignty belongs to the people. The best among the men is the most God-fearing one. They are the ones who deserve to guide people. They are the ones to be lifted to govern, chosen from among the ablest and deserving, and then consented by the general public. Their consent is an essential requirement. These people, when they come into power, implement the laws of God.

In reality, every individual who believes in the unity of God and his laws, as demonstrated through his Prophet Muhammad (PBUH), is Allah's vice-regent on earth. Therefore, any such community is a caliphate, while all of its individuals have equal rights.

Take the other important aspect of human activity: economics. The present prevailing liberal trade system has created vast inequalities. Few holds most of the wealth, while a vast majority of people are have-nots. All unfair and unjust means are adopted to accumulate wealth. Human weaknesses and needs exploited to the advantage of the powerful and influential wealthy individuals

and their institutions. The banking, lending, and interest system is a source of significant discrimination and exploitation of the needy.

What is harmful to the people is sold shamelessly to them: it includes sales of alcohol, gambling, betting, and prostitution.

The Quran instructs the following:

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ( ٢٧٧ )  
يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ( ٢٧٨ ) فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ( ٢٧٩ ) وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ

**Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear nor shall they grieve. (277) O ye who believe! fear Allah and give up what remains of your demand for usury, if ye are indeed believers. (278) If ye do it not, take notice of war from Allah and His Messenger: but if ye repent ye**

**shall have your capital sums; deal not unjustly and ye shall not be dealt with unjustly. (279) If the debtor is in a difficulty grant him time till it is easy for him to repay. But if ye remit it by way of charity, that is best for you if ye only knew. 2:277-280**

So, one can see and understand what kind of society Islam wants to create.

Islam is against all such exploitations and indecent behavior, which are insulting to the dignity of humanity.

Islam prohibits the taking of interest and encourages charities. Islam introduces concepts of *zakat* on accumulated wealth each year. To the needy, it encourages *Qarz e Hasna*, or lending without interest.

Islam rejects fraudulent trades based on trading fixtures and withholding information.

Islam accepts the right to property and ownership, the sanctity of promise and trust in trade, and lawful wealth accumulation.

Islamic philosophy and ideology do not give a limited view of the material world based on human knowledge, but it takes the man to a horizon beyond the present life. Islam talks about a day of ultimate reckoning and justice. It talks about reward and punishment hereafter and timeless life. People's preferences change continuously. Let us take the example of a present-day lifestyle. We have seen fitness culture emerge in the recent past. Going to a fitness center is very popular among men and women equally. We hardly find neighborhoods which are lacking a fitness center. Fitness is commercialized and along with it, trades such as fitness nutritional supplements shops, trainers, and sports fashion. It is a multi-billion-dollar business now.

A day will come very soon when humanity will begin to develop its spiritual side with the same enthusiasm.

Islam has a robust program for the complete fitness of human beings, and it is pervasive—we will discuss this later.

Human beings go after what is beneficial and allow Islam to tell us what is beneficial for us.

Islam endorses and encourages the pursuit to rise, explore, and discover, whether it is the universe as we see and feel it, or it is the exploration of one's "inner-self."

A man, even if he did not get an education at home or in any school, observing the world around him, the sun the moon and the stars, the coming and going of days and nights, the oceans, the rivers and trees mountains and the rest, will obviously consider how it all comes into being?

Any person may conclude that someone is behind this Creation. Who created all created humankind as well?

Intellect is not the only human faculty that needs refinement. Intellect is the one that uses five senses to create wonders in science and technology. The other faculties, too, need to be developed to take maximum advantage for incredible human abilities granted by God to a man. The balanced development of body and mind, along



with faith in true beliefs, could show a man new dimensions of life that are beyond the material world. Islam encourages exploring and discovering, as the Quran says:

3-191

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَلًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ  
السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ قَوْلُنَا عَذَابَ  
النَّارِ

**Men who celebrate the praises of Allah standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): "Our Lord! not for naught hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire.**

Here is another example of some verses from the Quran where mankind is invited to observe and to contemplate things around him

13:1-4

**These are the Signs (or Verses) of the Book: that which hath been revealed unto thee from thy Lord is the Truth; but most men believe not. (1) Allah is He Who raised the heavens without any pillars that ye can see; then He established Himself on the Throne (of authority); He has subjected the sun and the moon (to His law)! Each one runs (its course) for a term appointed. He doth**

**regulate all affairs explaining the Signs in detail, that ye may believe with certainty in the meeting with your Lord. (2) And it is He Who spread out the earth, and set thereon mountains standing firm, and (flowing) rivers: and fruit of every kind He made in pairs, two and two: He draws the Night as a veil o'er the Day. Behold, verily in these things there are Signs for those who consider! (3) And in the earth are tracts (diverse though) neighboring, and gardens of vines and fields sown with corn, and palm trees— growing out of single roots or otherwise: watered with the same water, yet some of them We make more excellent than others to eat. Behold, verily in these things there are Signs for those who understand!**

Humankind's purpose on earth is not only to explore and discover new horizons in the field of science and technology but also to explore the reality of "self." Self-realization is as full of wonders as is God's rest of this universe. Man needs to pay attention to his inner aspect to

attain self-realization and refinement, which is to know his actual worth. He can achieve a sublime state of self-realization, which opens before him new horizons of knowledge and action, and which helps to fulfill his mission as a vice-regent of Allah on earth. That mission is, striving with all abilities at his disposal to work for the collective betterment of humanity. Thinking for and service to all His creation is something that pleases a lot more to their Lord. Tangible progress and spiritual development must have a purpose; Its ultimate objective is to seek collective salvation. That is Islam. Such is the success that leads to true happiness and not all efforts

just for the fulfillment of worldly desires. It is to live a life worthy of what his creator has envisioned for him. And who else, except God, can show man the right path for him to follow and to attain such goodness which God Himself wants for His people. To achieve ultimate success and eternal happiness, Islam requires its followers to be an upright human being, doing good to himself and others. Such is the one upon whom their creator is proud. Devotion to the betterment of humankind is the true spirit of Islamic ideology. Islam must get its turn to spread its fruitfulness.

The meaningful journey starts with  
supplication to Allah for His guidance in the  
most suitable words, liked by Him:

**Praise be to Allah, Lord of the  
Worlds, (2) The Beneficent, the  
Merciful. (3) Owner of the Day of  
Judgment, (4) Thee (alone) we  
worship; Thee (alone) we ask for  
help. (5) Show us the straight path,  
(6) The path of those whom Thou  
hast favored. Not (the path) of those  
who earn Thine anger nor of those  
who go astray. (7)**

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